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Rev Geo B Chambers
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History of Grand Lodge of Iowa
A. F. and A. M.

History of Grand Lodge of Iowa

A. F. and A. M.

Volume I

Comprising the history of the Grand Lodge 1844-1865, to which is added a brief history of the Mother Grand Lodge of England and an introduction of Freemasonry into North America, together with sketches and portraits of the Grand Masters for the period covered in the history

By

Joseph E. Morcombe

Historian

HISTORY—"The witness of what is past, the example and instruction to the present and the monitor to the future."—*Cervantes*

Prepared and Published by Authority of the

Grand Lodge of Iowa

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To the

Past Grand Masters

of the Grand Lodge of Iowa, A. F. and A. M.

For the years 1844 to 1865, covered in the history, but
one of whom (Aylett R. Cotton) survives, whose
early labors in behalf of the Craft have
added largely to the proud position
the Grand Lodge of Iowa
holds in the sisterhood of
Grand Lodges in
the world,
this the

First Volume of Its History

Is Fraternally Dedicated by

Order of Trustees

PUBLICATION OF VOLUME OF HISTORY

The following resolution presented by Past Grand Master George W. Ball, at session of Grand Lodge in 1904, was adopted:

WHEREAS, The Grand Secretary in his report calls attention to the fact that other Grand Lodges have made provision for publishing their histories and also historical facts pertaining to the earlier subordinate lodges under their respective jurisdictions, and recommends that the history of our Grand Lodge and the four subordinate lodges organizing the Grand Lodge be written; and,

WHEREAS, The publication of such a history would be of inestimable benefit to Iowa Masons, and while time is constantly depriving us of the rich benefits of many personal recollections that would be of great value in the preparation of such a history, there are still living many older Masons whose recollections would be of great value in procuring material for such a publication; therefore,

RESOLVED, That the incoming Grand Master is hereby authorized and directed to select and appoint a Grand Lodge Historian, who shall be authorized to collect the necessary material, data, etc., and write a history of the Grand Lodge of Iowa, A. F. and A. M., including the history of the first four subordinate lodges up to and including the organization of the Grand Lodge, and a history of Iowa Masonry.

RESOLVED, That the work of such Grand Lodge Historian shall be done under the supervision of the Trustees of the Grand Lodge and when completed shall be reported

by said Trustees to the next session of the Grand Lodge with such recommendations as they may deem proper.

RESOLVED, The actual necessary expenses of such Historian shall be audited by the Board of Trustees and paid upon their order.

RESOLVED, FURTHER, That such Grand Lodge Historian is hereby authorized to call upon subordinate lodges and their officers and members to furnish him with all the material and facts possible, and they are hereby recommended to assist and coöperate with the Grand Lodge Historian in furnishing material and in the preparation of such Masonic history.

RESOLVED, FURTHER, That the Grand Lodge of Iowa hereby recommends that each subordinate lodge shall prepare and publish a lodge history from its organization to the present time, including such facts relating to its work and membership as it may deem proper.

In accordance with that resolution the Trustees present herewith the History as furnished them by the Historian, Joseph E. Morcombe.

We trust that the same may prove of interest and value to the Fraternity, not of Iowa alone, but of the Craft wheresoe'er dispersed.

W. S. GARDNER
W. L. EATON } Trustees
CROM. BOWEN

Attest: NEWTON RAY PARVIN, Grand Secretary

Cedar Rapids, October 26, 1909

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CHAPTER I

The Mother Grand Lodge

"The Order, including in its ranks every profession and calling, can not reasonably be expected to be all scholars and students, but my experience leads to the conclusion that a rapidly growing desire has been evinced by a large number of brethren in different parts of the world to make themselves acquainted with the antecedents of the various bodies to which they owe allegiance." — Sadler, *Masonic Facts and Fictions* — AUTHOR'S PREFACE.

The history of Masonry has suffered in quality and accuracy because of the indiscretion and ignorance of early Craft writers. At the revival of 1717, from which time almost all definite narrative dates, various legends and traditions passed current. These, implying a great antiquity for the fraternity, were greedily received, and were elaborated as the skill or fancy of authors might suggest. "Treated, as a rule, with a thinly veiled contempt by men of letters, the subject has been, for the most part, abandoned to writers with whom enthusiasm has supplied the place of learning, and whose sole qualification for their task has been membership of the fraternity." Thus writes one whose work, more important, perhaps, than all others, has winnowed out the real facts from the chaff-heap of old tradition and later invention. [1]

But it must be remembered, in this connection, that critical methods in historical research are of modern development. The skeptical spirit, requiring proof or at least reasonable statement, followed upon scientific inquiry. A

[1] Gould, *The History of Masonry*.

certain vain and altogether uncritical learning aided earlier Masonic writers to gather their material. Some gift of expression and show of erudition were expended upon the arrangement, and the results were sufficiently attractive to satisfy the unthinking and to impress the credulous.

To these succeeded a generation more cautious in statement and industrious in accumulation of details, yet without the training and equipment necessary for certain analysis and separation of the authentic from the legendary. These were chroniclers rather than historians. The events of their own or immediately preceding times they recorded with a fair accuracy. But the view-point was not sufficiently elevated to give knowledge of the course of development.

But meantime, critical methods had been proven necessary in the broadening fields of inquiry. Improved re-statement was not considered a sufficient motive for production of books. Presentation of new facts or the sifting of evidence for acceptance or rejection of old theories was required. The truth of Voltaire's dictum that "true history is founded upon incredulity" had been proven by many investigators. "The absurdities of legend-makers and the credulity of legend-readers have, by a healthy reaction, given rise to a school of iconoclasts, which sprang up from a laudable desire to conform the principles of criticism which are to govern all investigations into Masonic history to the rules which control profane writers in the examination of the history of nations."[2]

The same author gives clear statement of position and methods of this later school. "These Masonic iconoclasts are proceeding to destroy, by hard, incisive criticism, the intellectual images which the old, unlettered Masons had constructed for their veneration. They are pulling to pieces the myths and legends, whose fallacies and absurdities had so long cast a cloud upon what ought to be the

[2] Mackey, *History of Freemasonry.*

clear sky of Masonic history. But they have tempered their zeal with a knowledge and a moderation that were unknown to the iconoclasts of religion. These shattered the images and scattered the fragments to the four winds of heaven, or they burnt the picture so that not even a remnant of the canvas was left. . . . .

"Not so have the Masonic iconoclasts performed their task of critical reformation. They have shattered nothing, they have destroyed nothing. When in the course of their investigations into true Masonic history they encounter a myth or a legend, replete, apparently, with absurdities or contradictions, they do not consign it to oblivion as something unworthy of consideration, but they dissect it into its various parts; they analyze it with critical acumen; they separate the chaff from the wheat; they accept the portion that is confirmed by other and collateral testimony as a legitimate contribution to history; what is undoubtedly fictitious they receive as a myth, and either reject it altogether as an unmeaning addition to a legend, or give it interpretation as the expression of some symbolic idea which is itself of value in a historical point of view."[3]

It is, perhaps, directly upon this latter point that the higher critics have failed. The symbolic value of legend or tradition has been largely neglected. It is patent that much escapes the scalpel of the materialist. The demonstrator may have perfect knowledge of anatomy, but still the secret of life eludes his sight and touch. When the definitive history of Freemasonry shall be written the lines of spiritual and material development will both be traced. As it is, the body has received attention, while its soul — the mystic force, impelling and vivifying, is neglected. And this to direct loss of all having part in the life of the fraternity.

But it is not in place in these introductory chapters to more than sketch, briefly as possible, what has been ascer-

[3] Mackey, *History of Freemasonry*, Chapter I, p. 5.

tained and proven of Masonic history. To that vast region of speculation and research lying beyond the strictly historic period we are attracted by very vagueness and vastness, but must forego the pleasure of exploration. So, too, with the many theories of origin, each ingeniously propounded and skilfully defended, we may not even make mention. All that is here required is that the readers of Iowa's Masonic history shall have adequate conception of the institution as it existed previous to entry into the commonwealth. To begin abruptly with the local narrative would be to present a view as imperfect as though one should elect to begin history of the nation with the American revolution, ignoring English constitutional struggles and developments.

"I may remark," says Gould, "that the actual history of Freemasonry can only, in strictness, be deemed to commence from the period when the chaos of mythical traditions is succeeded by the era of lodge records." The earliest of such records this eminent authority finds to have been preserved in Scotland and dating from 1599. As matter of curiosity we transcribe the first scrap of writing in these ancient minute-books of Edinburgh Lodge (Mary's Chapel) No. 1, as placed in order by the collator. The approximate date is November 27, 1599:

"*Item*, ordanis all wardenis to be chosen upoun Sanct Johneis day yeirlie.

"*It*, ordanis Commissionaris to be chosen at the chesing of the Warden. To conuene quhair the Generall Warden pleasis to comand to conuene; qlk day and plac salbe keepit preciselie. The Conuensious day to be at Sanct. — "[4]

But the invaluable records of this lodge reveal that the Craft of the northern kingdom was purely operative — a mere trades-union. The MS. rolls, referred to as "Ancient Charges," were likewise the legendary heritage of a mere guild. It seems to be true that these latter had descended

[4] Lyon, *Hist. Lodge of Edinburgh*, p. 9.

from a period of greater excellence, superior intelligence — a time when the Craft of Masonry was really the sole custodian of architectural knowledge and geometrical principles as applied to the builder's art. These past glories, becoming purely traditional, the importance and influence of the guild having decayed, and political disturbance and hostile legislation having broken the long-held monopoly, there only remained a confused and altogether unreliable story of the past. The patient labor of late scholars has collected and collated these writings, and by careful analysis and comparison has separated that which is legendary from the few facts therein preserved. Yet even in this period of Craft depression and comparative unimportance there is perceptible now and again the mingling of a thin stream of active and alien influence with the almost stagnant current of its existence. From time to time there is noted the entry of those into the fraternity who had no part therein because of trade affiliation or social attraction. Such instances, continuing and increasing, would justify supposition that there was still existent a valuable Craft knowledge, buried beneath the debris of ignorant generations, lost to a majority of decadent operatives, but still accessible to the bolder and keener-sighted element admitted into the lodges as "Accepted" Masons.

However this may be — whether these speculatives rediscovered "that which was lost," or brought into the ancient Craft a new knowledge which was wonderfully adapted to operative symbolism — the fact is indisputable that this alien element saved Masonry from ultimate decay and extinction. The fate of other and numerous mediæval guilds would have as certainly overtaken this antiquated association of builders but for this fortuitous invasion.

Passing, as foreign to our purpose, the many interesting speculations as to Masonic origin, and the no less enticing theories as to extent of later influences, we come at once to the first fixed date of real Masonic history. The one source

of information as to the meeting which resulted in forming the Grand Lodge of England — mother of all Masonic bodies of the world — is found in Anderson's *Constitutions*.[5]

"King George I enter'd *London* most magnificently on 20th Sept. 1714, and after the Rebellion was over A. D. 1716, the few *Lodges* at *London* finding themselves neglected by Sir *Christopher Wren*, thought fit to cement under a *Grand Master* as the Center of Unity and Harmony, viz, the *Lodges* that met,

"1. At the *Goose* and *Gridiron* Ale-House in *St. Paul's Church-Yard.*

"2. At the *Crown* Ale-House in *Parker's Lane* near *Drury-Lane.*

"3. At the *Apple Tree* Tavern in *Charles-Street, Covent-Garden.*

"4. At the *Rummer* and *Grapes* Tavern in *Channel-Row, Westminster.*

"They and some old Brothers met at the said *Apple-Tree* and having put into the chair the *oldest Master* Mason (now the Master of a Lodge) they constituted themselves a GRAND LODGE pro Tempore in *Due Form*, and forthwith revived the Quarterly *Communication* of the *Officers* of Lodges (call'd the *Grand Lodge*) resolv'd to hold the *Annual Assembly* and *Feast*, and then to chuse a *Grand Master* from among themselves, till they should have the Honour of a *Noble Brother* at their Head.

"Accordingly.

"On St *John Baptist's* Day, in the 3d Year of King George I. A. D. 1717 the *Assembly* and *Feast* of the *Free* and *accepted Masons* was held at the foresaid *Goose* and *Gridiron* Ale-House.

"Before Dinner, the *oldest Master* Mason (now the *Master* of a *Lodge*) in the Chair, proposed a List of proper Candidates; and the Brethren by a *Majority* of Hands elected.

[5] *The New Book of Constitutions* (1738), p. 109.

"Mr. *Antony Sayer*, Gentlemen, *Grand Master* of *Masons*, who being forthwith invested with the Badges of Office and Power by the said *oldest Master*, and installed, was duly congratulated by the Assembly, who payed him the *Homage*. { Capt. *Joseph Elliot*, Mr. *Jacob Lamball*, Carpenter } *Grand Wardens*

"*Sayer Grand* Master commanded the *Masters* and *Wardens* of Lodges to meet the Grand Officers every *Quarter* in *Communication*, at the Place that he should appoint in his Summons sent by the Tyler."

Thus all too briefly for satisfaction of later curiosity and the inquiries of Masonic students, is told the story of a meeting resultful beyond all design or anticipation. It reveals how the feeble and almost exhausted current of operative Masonry was deflected into a broader channel, where, meeting new affluents and gaining ever in force and volume, it spread to present magnificent proportions. It should not be understood, however, that with this predominance of the speculative element the operative ceased as a part and factor of Masonic being. The records of more than one English lodge are extant, showing that for many years subsequent to formation of Grand Lodge, the handicraftsmen used the fraternity for its ancient purposes — a court and center for operative builders. Thus, it is likely, the peculiar symbolism of Freemasonry became more surely knitted to the later grafted esotery. There was no abrupt change either in thought or ceremony. The crude forms sufficient for the operative brethren yielded slowly, almost insensibly, to demands for those more elaborate and more in keeping with advanced intellectuality. Yet for several years in this Mother Grand Lodge there are evidences of struggle for control between those who resented innovation and those who favored change to higher social standing, more elaborate ceremonies and improved forms of expression.

In this connection it may be said that present day

Masonic ritualism, and especially the American development thereof, is essentially and almost altogether modern. The work of our lodges is undeniably a patched affair. Old and simple forms have been elaborated, and not always improved. New symbols have been added, sometimes without regard to congruity. In consequence the so-called "standard" rituals abound in anachronisms and are frequently marred by rhetorical absurdities. A suggestion of advisability of change or elimination is met with statement that the "old work received from the fathers" is sacred beyond profaning change. The fact is, as we may briefly proceed to show, our ritual is not a symmetrical structure, but rather the diverse and unharmonious work of successive ambitious brethren, not all of whom were Masters of Craft, and some of whom have betrayed woeful ignorance of history, have had but dim conception of the dignity of symbolism, and have not always been cognizant even of grammatical requirements.

The weight of authority justifies unqualified statement that the system of *three* degrees, as at present employed in Symbolic Lodges, was unknown during the first few years following the revival of 1717. That *two* degrees were worked by the English Masons before Anderson was entrusted with his mandate by the Grand Lodge, seems to me free from doubt, nor is there a scrap of evidence from which we might infer that any alteration in communicating the secrets of Masonry had been carried out between 1717 and 1721, nor, it may be added, in the interval separating the latter year from 1723. It is, however, fairly inferential that the use of Scottish operative titles in the "General Regulations" for example, Entered Apprentice, Fellow Craft and Master Mason, was the work of James Anderson, who copied them from the Masonic phraseology at Aberdeen, his native town. It is quite clear that these expressions had no existence in the terminology of English Masonry, prior to the appearance of the Constitutions of 1723. "Dur-

ing the continuance of Ancient Masonry, or to be more precise, prior to the era of Grand Lodges, there were two classes of Masons. In England there were Apprentices and Masters (or Fellows) and in Scotland Entered Apprentices and Masters (or Fellow Crafts). The English Master (or Fellow) and the Scottish Master (or Fellow Craft) was in each instance a 'passed' Apprentice or Master in his trade."[6]

Following the same competent authority in this and like matters of Masonic history we conclude that these two degrees — "the making of Masons and the passing of Masters" — were the only ones worked under authority of the Grand Lodge of England until *circa* 1730-8. From the same source we extract the following:

"Soon after 1730, indeed, a system of three degrees crept slowly into use, of which the proximate cause appears to have been the influence exercised both directly and indirectly by the spurious ritual of Samuel Pritchard (issued October 20, 1730). But there is nothing from which we may infer that a division of the old 'Apprentice Part' into two moieties — each forming a distinct step or degree — had been approved by the Grand Lodge, prior to the publication of the New Book of Constitutions in 1738."[7]

It is apparent, also, that the so-called "Master's Part" was for many years neglected. Comparatively few were sufficiently interested to incur the expense involved, unless moved by motives of ambition. The work of the old lodges was thus for at least twenty years following the revival confined largely to the making of Masons — the "Apprentice Part." The entire business was conducted in such degree, nor did the further step confer any superior rights. This ceremony, in so far as we may judge from certain

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6 *Degrees of Pure and Ancient Freemasonry*, Gould, Ars Quatuor Coronatorum, Vol. XVI, part I, p. 34-35.

7 *Degrees of Pure and Ancient Freemasonry*, Gould, Ars Quatuor Coronatorum, Vol. XVI, part I, p. 42.

spurious rituals, was very simple, and altogether different from present ornate forms. The Great Schism, which for a time unhappily divided the forces of English Freemasonry, is doubtless responsible for many ritualistic innovations. The American revolution and successful struggle of the Colonies for independence, had direct influence upon the course of Masonry in the New World. There was a stirring, a movement from ancient precedent and time-tried methods; a desire for change which affected all things religious, social and political. A rash and untempered zeal prompted men to experimentation in all lines. This spirit of revolution could not but affect American Masonry, released from feeling of dependency. The scattered units of the fraternity shared in the general ebullition — the first movements of a new nation trying its strength from very love of life. Unconsciously, perhaps, these lodges moved toward change and the elaboration of a distinctive Rite. There were not wanting those having zeal and daring to propose innovations, and with sufficient influence to induce general acceptance of the same. The somewhat bare and simple ceremonies seemed to offer to these enthusiasts opportunity for ornamentation. Masonic conditions in the young republic were confused and incoherent, authority was lax and contradictory, and laws were ill-defined. Discipline gave place to license, and innovations, proposed by men having that cheap and flashy repute which comes of wordiness, met with applause rather than rebuke. The florid rhetoric and more spectacular forms thus introduced appealed to men, a majority of whom were superficial thinkers, and totally lacking in knowledge of Masonic history and symbolism. In this manner additions were made to the work, until in hap-hazard fashion were produced those variants which now are claimed as "ancient" and "standard" in the American jurisdictions.

Mention has been made of the schism which, during

last half of the eighteenth century, divided the force of English Masonry. It may have been that the immediate effects were embarrassing, but to the larger view of the historian this division proves to have justified all the years of antagonism. The rivalry, though sometimes carried to lengths of intemperate polemics by ardent partisans, nevertheless aided mightily in propagation of the Craft. The long-continued strife between skilled writers and debaters attracted attention, and men of prominence and ability were brought into one or other body as argument or assertion made appeal. The social standard of membership was elevated, discipline was improved, regulations were more strictly defined, and some thought was perforce given to neglected history. In survey of any institution its happiest development and best results appear as fortuitous or providential. In some blundering way men accomplish the tasks to hand and immediately needed, while the larger results shape themselves as time and environment give scope. Thus the gains which came to English Freemasonry because of this eighteenth century schism were not foreseen nor even appreciated by those who wrought out the details. In self-defence each Grand Lodge made best showing possible. Attrition of the two bodies compacted the general Craft, and finally wore down the points which prevented contact and cementation. At the happy union of 1813 all these gains were carefully surveyed, given just valuation and solidified by an agreement which gave the united body a place and power which could not have been achieved by methods and progress possible to the original moiety. This synopsis would be glaringly incomplete without at least brief relation of this development. The causes of division, the history of strife between the two antagonistic bodies, and the results both in England and America must be understood to have clear knowledge of present conditions.

The literature upon this subject is voluminous, and

the authorities somewhat at variance as to the position of parties in the great controversy. Bros. Gould, Hughan and others of like competence contend that the "Ancients" were seceders or schismatics — rebels to the authority of the constitutional Grand Lodge. Bro. Sadler (*Masonic Facts and Fictions*) marshals evidence in attempt to prove that "no considerable number of them [the "Ancients"] ever owed allegiance to the Grand Lodge of England." This author is in many things a reliable guide, his argument is forceful, and his skill and industry have brought to light much that is of value in this connection. But the accumulating evidence is against his position. Dr. Mackey's statement of dates and causes of the schism is inaccurate, and should be followed with caution. The latest word of weight is that in Gould's *Concise History of Freemasonry*. This supplements former studies of the subject by the same author. It has, besides, the advantage of being less involved and therefore better adapted for our present purpose. Thus premising we quote *in extenso*:

"The Grand Lodge of England, according to the Old Institutions, was established in 1751, though it was not ruled over by a Grand Master until 1753. Of this body an Irish Mason, Lawrence Dermott, who some years previously had been a member of an English regular lodge, was elected Grand Secretary in 1752. The Schismatics soon arrogated to themselves the title of 'Ancient Masons,' bestowing on their rivals (under the Grand Lodge of 1717) the appellation of 'Moderns,' and by these distinctive epithets both associations have since been generally described. Lawrence Dermott published a 'Book of Constitutions,' under the fanciful title of *Ahiman Rezon*, for the use of the 'Ancients' in 1756, of which a second edition, containing a bitter attack on the 'Moderns,' was printed in 1764.

* * * * * * * *

"This formation of a second or schismatic Grand

Lodge of England, in 1751, was undoubtedly preceded by a period of supineness and lethargy on the part of the lawful or constitutional Grand Body which it sought to displace; but it was not until (about) the fourth quarter of the eighteenth century that the commencement of the schism was associated with any particular year.

* * * * * * * *

"The origin of the Great Schism in English Masonry has been variously explained, but I see no reason to qualify the opinion which I expressed in 1885, when dealing with the subject in my larger work — 'It appears to me that the summary erasure of Lodges at the Quarterly Communications, and for not "paying in their charity," was one of the leading causes of the secession, which I think must have taken place during the presidency of Lord Byron (1747-52). In the ten years, speaking roundly, commencing June 24th, 1742, and ending November 30th, 1752, no less than forty-five lodges, or about a third of the total of those meeting in the metropolis, were struck out of the list.' Some of these lodges, no doubt, continued to meet, *without* the leave of the Grand Master, precisely in the same way as they had hitherto done before his permission for them to assemble as associations of regular Masons had been revoked. Not, indeed, that the supposition is wholly to be disregarded that the smouldering embers of organized rebellion against authority of the Grand Lodge, which took place immediately after appearance of the *Constitutions* of 1723, may have been once more fanned into flame by publication of the later edition of 1738."[8]

Findel gives causes of the schism as follows: "First, the unauthorized initiation of individual Masons, then the critical relations with the York lodge, and finally the innovations of the sectarians."[9]

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[8] *Concise Hist. Freemasonry*, Gould (Amer. Ed.), Chap. VII, p. 430 seq.

[9] Findel, *Hist. of Freemasonry* (Ed. 1866), p. 168.

As to the stereotyped story, even now generally believed, that the secession was impelled because of innovations made in the outward forms, by authority of Grand Lodge, there is but scant evidence in proof. Of this it is said: "We suppose it must be conceded that a change was made by the regular Masons, but precisely of what character and at what time it is not easy to indicate with any certainty, besides which the whole inquiry is beset with many and peculiar difficulties. An alteration in the 'established forms' might as well refer to the method by which visitors were to gain access to lodges, as to an actual alteration in either the words or signs of any of the degrees.

"Preston's view is that the innovations (seemed to authorize an omission of a variation in certain antient ceremoniets!) That more stringent regulations were passed respecting the admission of visitors, we have already seen; and it is equally certain, that added to these, any slight departure from the ordinary customs in 1751-2, by the regular brethren, would be made the most of by their unscrupulous rivals."[10]

The fact seems to be that the champions of both the "Ancients" and the "Moderns"—Dermott and Preston—were both ignorant of Masonic history, even for the years of their own century. Neither was qualified to speak with authority as to "established customs." Dermott was energetic and unscrupulous, coarse and vituperative, while Preston, though more polished, had a ready invention and was never at a loss for facts and instances to support his arguments. The literary output of these two men, so long as accepted, hopelessly confused the real issue.

There is, however, no doubt that the schismatic body was more active than the Constitutional Grand Lodge. In consequence its lodges were increased with greater

10 Hughan, *Origin of the English Rite*, p. 39.

rapidity than those of its rival. It gained standing when, in 1753, the Earl of Blessington was elected to and accepted the position of Grand Master. The third Duke of Atholl was Grand Master 1771-74; his successor to the ducal title filled the same position from 1775 to 1781, and after a lapse of ten years was again at the head of the "Ancients" until just previous to the date of union in 1813 — hence the name of "Atholl" Grand Lodge. The Grand Lodge of Ireland recognized this body in 1758, and Scotland in 1773.

"In the colonies," says Bro. Gould, "the United States of America, and wherever there were British garrisons, the authority of the 'Ancient' or (as it was often called) the 'Atholl' Grand Lodge, was slowly but surely extending, while that of the older Grand Lodge of England was steadily diminishing. At the close of 1789 forty-nine army warrants had been granted by the seceders."[11]

As justification for their being, the "Ancients" had resort to a fiction of connection with "Ancient York Masonry." Their adherents were known as "York Masons," and the title, though a proven absurdity, has persisted to the present time.

One very curious fact is noted, which proves that the quarrel between these bodies was largely kept alive by interested persons. The membership knew little of the merits of the controversy, and cared less. "During the pendency of the Schism," says Gould, "the usage prevailed of requiring brethren who had been admitted to the degrees under one system, to go through the ceremonies a second time under the other. This custom, however, was by no means a universal one. Frequently, in an Ancient Lodge, the 'business' was 'Modern,' and quite as often, in a 'Regular' Lodge, the work was carried out in the 'Ancient' way. Indeed, of a divided allegiance, where the members of a lodge held warrants from both Grand

11 *Concise Hist. Freemasonry*, Gould, p. 438.

Lodges — meeting under one or the other as caprice might dictate — there are some examples." [12]

Had it not been for the few interested in preserving the two organizations as these affected their own prominence, union of the rival bodies would not have been so long delayed. The real matters in dispute could have been speedily adjusted, had earnest attempt been made. The first movement for reconciliation was made by the "Ancients" in 1797, but was defeated in Grand Lodge. Later a similar proposal was made in the older Grand Body, but this likewise failed. "But it soon became evident that the divided bodies of English Freemasons were bent on a complete reconciliation, which the misguided efforts of the ruling authorities on either side might retard, though only for a time." In 1809 these laudable efforts were renewed. In the quarterly communication of the Regular Grand Lodge, held April 12th of that year, it was resolved that measures adopted in 1739 respecting irregular Masons were no longer necessary, and the several lodges were enjoined "to revert to the Ancient Landmarks of the Society." In 1810 a previously appointed committee made report to the "Moderns," and that Grand Lodge resolved "that a Masonic union on principles equal and honorable to both Grand Lodges, and preserving inviolate the Landmarks of the Ancient Craft, would, in the opinion of this Grand Lodge, be expedient and advantageous to both." It was evident that the junior but misnamed "Ancient" body was in position to enforce its methods upon the united craft, and its rival only sought a course which would make the act of surrender more graceful. The approaches were therefore made gradually, and concessions thus made were less liable to arouse dissension and antagonism. There seems to be belief that great change in the work of the "Moderns" dates from this approximation to union. On this point Bro. Gould remarks: "It will be sufficient to remark,

12 *Concise History of Freemasonry*, Gould (American Ed.), p. 440.

that with the exception of the opportunities selected under the two systems for the communication of secrets, there appears to have been no real difference between the procedure (or ceremonial) of the rival fraternities." The final articles of union were formally agreed to November 25, 1813, and these were ratified on St. John's day, December 27th, of the same year. The Duke of Sussex, Grand Master of the "Moderns," was unanimously chosen to preside over the united Craft.

There is no doubt that this adjustment of differences which had long separated the English Craft into rival and even hostile bodies, had an excellent and immediate material effect. Yet viewed in reference to the larger than national aspects there is room for criticism, and especially by American Masons. The terms upon which union was secured were a weak and unjustifiable surrender of real Masonic principles by the senior Grand Lodge. The truth is that this latter body, while strictly preserving ancient forms and laws, had fallen to low ebb of vitality. "Work in the lodges," says a competent foreign critic and historian, "was a matter of form. It was very rare indeed that anything like real or superior intelligence was brought to bear upon it, and in most lodges no heed was given to the dignity and solemnity which were its due. Masonic matters were but imperfectly understood; sufficient circumspection was not observed at the initiation of new members, so that disturbing and injurious elements found admittance into the brotherhood; the lodges were little more than social meetings, having a good moral tendency."[13]

The body formed by the seceders, on the other hand, was energetic and even aggressive. The innovations which they introduced at least added to interest and attractiveness. Hence there was rapid multiplication of their lodges and consequent augmentation of interest far beyond the gain or growth of the regulars. The seceding body as-

[13] Findel, *Hist. of Freemasonry* (edition 1866), p. 400.

sumed commanding position partly because of superior directing intelligence, partly from sheer audacity of its spokesmen. At the time, therefore, that necessity for union became apparent these latter were able to dictate terms, which the others, however unwillingly, were forced to accept.

The most incisive criticisms of this union and its results have been made by American Masonic writers. The English Craft historian of highest authority thus phrases the arguments of his trans-Atlantic brethren: "Between the English Masonic usages, and those existing in the United States there are now some remarkable discrepancies. These arise from the fact that Masonry was planted in America much more than a century ago, and has never been altered *by law* since, while Masonry in England *has*. True, these writers say, Webb reshaped it slightly, and Cross still more, whilst later lecturers have done what they could to make their marks upon it, but no Grand Lodge has attempted an innovation of any sort, and the Constitutions of the United States today contain all the features, with but few original ones, of the Ancient Charges and Anderson's *Constitutions*, so-called, of 1723. Widely divergent (they argue) has been the practice of English Masons. Within fifteen years of the time of publishing their first Constitutions — the basis of all American Grand Lodge Constitutions — they had authorized a second edition, more adverse to the first than any one Grand Lodge Constitution in the United States differs from another. And so they went on, each edition at variance with the last, until the year 1813. Then the two opposing Grand Lodges, that had warred for about sixty years, united under a new Constitution, more diverse, more anomalous, more filled with innovations than all that had preceded it." [14]

Some few points from the historical document known as the "Articles of Union" may be fittingly given place

[14] Gould, *Hist. of Freemasonry* (Yorston Ed.), Vol. III, p. 255.

in this chapter. They define the position of the premier Grand Lodge, the influence of which is of weight in all other Masonic bodies. Article II is of importance — "It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Order of Chivalry, according to the constitutions of the said Orders." The succeeding Article declares:

"There shall be the most perfect unity of obligation of discipline, of working the Lodges, of making and passing and raising, instructing and clothing Brothers; so that but one pure, unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld and practiced, throughout the Masonic World, from the day and date of the said union until time shall be no more."

Further articles provide for methods of securing this much-to-be-desired uniformity; for regulating the affairs of the united body; times of meeting; disposition of property and funds.

But one change of note distinguishes the Ancient Charges, as published in 1815, from the previous renderings in the various editions of the Constitutions dating from 1723. This was in the language of Charge I, which had been given as follows:

"*Concerning God and religion* — But though in Ancient Times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

The changed article has this form:

"Let a man's religion or mode of worship be what it

may, he is not excluded from the Order, provided he believe in the Glorious Architect of Heaven and Earth, and practice the sacred duties of morality."

It will be at once noted that the older form is followed in the Constitutions of the American jurisdictions.

The further history of the Grand Lodge of England is not within the scope of this synopsis. It is sufficient to say that its progress in things material and moral has been constant. Its position, at the heart of the world's greatest empire, has given it influence beyond all other Masonic bodies. Its members have carried the Craft to all lands, and wherever English Masonry has taken root it has retained all the virtues and developed the same rich fruitage which have distinguished the ancient stock.

CHAPTER II

Introduction of Freemasonry into North America

To compress within the limits of a single chapter the gathered facts and deductions therefrom which constitute the first pages of American Masonic history is a task almost impossible of performance. Not that there is lack of authorities, and these thoroughly competent and industrious. Indeed the material to be reviewed in an adequate sketch is altogether beyond our present scope. A microscopic search has been made for evidence, and each scrap having historical value has been carefully scrutinized. But, at least with native writers, the results have not been altogether satisfactory. Preconceived ideas and theories have in some cases interfered with unbiased judgments. Upon the question of precedence between Massachusetts and Pennsylvania, for instance, there has long been controversy, which is still open. In such matters the evidence is tortured, and strict historical value destroyed. For impartial treatment of the facts we are beholden to foreign authorities. Here again, in this brief *résumé*, we are largely indebted to the comprehensive — almost definitive — history of the fraternity prepared by Bro. Gould. Unsurpassed in clarity of statement, and with the critical training which is pre-requisite for all historical writing worthy of the name, this author has certainly no part nor concern in bending facts to fit a theory.

Exact time of the introduction of Masonry into the British Colonies of North America is a lost date. There is a period of obscurity, within which the predilections or fancies of writers may find scope. Thus Dr. Mackey in-

geniously argues, though with but the shadow of sustaining evidence, that "time immemorial" lodges existed in the colonies — formed by English immigrants before the "revival" of 1717. We pass this by, as at least not proven. Yet it may be said, from hasty examination of the known facts, that English Masons among the colonists did occasionally meet in the years immediately following 1717, and that such groups may have attained a certain coherence and continuity. There was no recognized necessity for Grand Lodge authority to empower lodges to meet and work. The privilege of assemblage and labor were regarded as rights inhering to the Masonic character of individual members. Nor did the Grand Lodge of England, in its earliest years, lay claim to more than a supervision and control of lodges in the British metropolis. Territorial extension followed upon growth of the fraternity, and naturally from adhesions rather than assumption of authority. The laws of Masonry, as first formulated, were ill-defined and crude, and without power of being enforced. The source of government was not unquestioned, its powers were considered self-assumed, sometimes resented and lightly treated even by the lodges under its immediate control. Any group or groups of Masons, drawn together in the distant colonies of America, would certainly not consider Grand Lodge authority a pre-requisite. It may therefore be conceded that the first lodges in America were mere gatherings of brethren, assembling at their own volition, and when and where convenient for Craft purposes, amenable to no other authority. But such admission does not justify us in following Dr. Mackey's division of American Masonry, having a "prehistoric" period, antedating 1717. Such lodges as we may presume to have existed, can be named Masonic bodies only by courtesy. They must have been, from their very nature, of imperfect definition, weak, isolated and ephemeral. Their purpose would be rather

to keep alive old associations, rather than to provide nuclei for a permanent and expanding association.

The real Masonic history of what is now the United States dates from June 5, 1730, on which day Daniel Coxe was commissioned by the Grand Lodge of England as Provincial Grand Master of New York, New Jersey and Pennsylvania. A letter of more than doubtful authenticity attributes to Coxe issuance of charter in the same year for a lodge in Philadelphia. Apart from this, there is no evidence that this Provincial Grand Master ever exercised his functions, or that he in any way assisted to spread Masonry in the territory covered by his commission. Yet that there was a lodge in Philadelphia in 1730, or at least in 1731, was proven some years ago by discovery of a record book of St. John's lodge, the ledger entries therein covering a period from June 24, 1731, to June 24, 1738. This fortunate find set at rest many controversies, and would seem to settle the fact that St. John's was the first *real* Masonic lodge in the territories of the future republic. It may be said in passing that of this lodge Benjamin Franklin was made a member by initiation early in 1731. Notwithstanding claims that the Philadelphia lodge was constituted by Daniel Coxe, Bro. Gould declares that "all the evidence points in the direction of this having been an independent or non-tributary lodge, assembling by inherent right, and acknowledging no higher authority than its own."[1]

It seems that this St. John's lodge also assumed power as a governing body, styling itself a Provincial Grand Lodge and its presiding officer a Grand Master. The dual functions and character are not, however, clearly defined. They can perhaps be best explained by statement that Masonry, having in the mother country hardly yet achieved to definite form and settled methods, was in the colonies in a fluidic condition. In 1734 this office of Grand Master (?) was filled by Benjamin Franklin. Under his

[1] *Concise Hist. Freemasonry*, Gould (American Ed.), p. 511.

administration first efforts were made to bring the lodge into direct touch and harmony with those formed under and acknowledging allegiance to the newly-formed central authority. In the year mentioned Henry Price was commissioned as Provincial Grand Master of New England. To him, as representing the unifying force, Franklin and the brethren of St. John's lodge applied for "a deputation or charter . . . confirming the brethren of Pennsylvania in privileges they at present enjoy of holding annually their Grand Lodge." Their own legitimacy is not doubted, but rather additional prestige and authority were sought. Clandestine Masonry was even then among the troubles of the brethren, for Franklin informs Price "that some false and rebel brethren who are foreigners, being about to set up a distinct lodge in opposition to the old and true brethren here, pretending to make Masons for a bowl of punch, the Craft is like to come in dissension among us unless the true brethren are countenanced and distinguished by some such special authority as herein desired." This appeal, however, does not appear to have been followed by any grant of privilege. Within a very few years St. John's lodge and the accompanying Grand Lodge became dormant. It was revived in 1749, at which date Benjamin Franklin was appointed Provincial Grand Master by Thomas Oxnard, whose jurisdictional authority, derived from the Grand Lodge of England, extended over all of North America. For Pennsylvania, then, the case is that within its limits Masonry first secured real foothold, though the body upon whose existence such priority is based was founded by a group of brethren assembling in exercise of "inherent right," and neither having nor then considering it requisite to possess Grand Lodge authority.

The first lodge constituted regularly by such authority, in what is now the territory of the United States, was St. John's of Boston. This was on August 31, 1733, and established by Henry Price, Provincial Grand Master of New

England. Of this body Price was the Master and it was soon after erected into a Grand Lodge. As such it became a real disseminator of Masonry. Bro. Gould gives a long list of lodges authorized by Price and his successors until 1772, proving activity and spread of the fraternity. To follow these lodges in detail is altogether beyond our purpose, concern in these chapters being only to present the principal points of history, that transmission to our own times and state may be more readily traced.

The Great Schism which divided the Craft in England very speedily had disturbing effect in the American colonies. And in the latter as in the mother country, the greater zeal of the Schismatics (Ancients) made rapid headway as against their less active rivals. "All warranted American lodges," says one writer, "previous to the French war (of 1755) had worked the rituals and acknowledged the authority of the Grand Lodge of England only (sometimes denominated the Grand Lodge of 'Moderns'), but during this war lodges holding warrants from the Grand Lodges of Scotland, Ireland and the 'Ancients' of London, were working in America. They probably owed their introduction to the military brethren."

Yet it does not appear that the same degree of bitterness was engendered between those of the different systems as was the case in England. In 1757 "several persons in Philadelphia, active in public and private life, were made Masons according to the practice of the Ancients," and immediately thereafter a charter was granted for lodge in that city by the English Grand Body. From this time there was a very rapid decline in the influence of Masonry of the older allegiance. As an example it is stated that in 1767 one of the lodges of Ancients in Philadelphia "received and acted upon the petitions of at least one hundred Modern Masons, who petitioned to be made Ancient Masons, and upon their petitions taking the same course as the profane they were, after ballot, regularly initiated."

The revolt of the colonies against the injustices of British rule and the long period of hostilities which followed cover a time interesting to the student of American Masonic history. It is unfortunate that a connected and adequate narrative of Craft connection with the Revolution has not been written. Fragmentary material there is in abundance, though the criticism may be ventured that interested authors have enlarged beyond justification upon the Masonic interest and attainments of the principal patriots. According to some of these enthusiasts lodges were the rallying points and council chambers for those who sought independence. With single exception of the traitorous Arnold, we are informed, the leaders of the colonial cause were Masons. It is easy to pass from panegyric to absurdity. It may be stated as broad fact that while many notable Americans of the Revolution were or had been members of the fraternity, yet Masonry at that time was not an institution of great influence. The comparatively few lodges were struggling for mere existence without settled form of government, weakened by dissension and confused between different sources of authority. Masonry had yet to resolve itself into a system which could command the respect and attract the intelligence of those who were not mere curiosity-seekers or desirous of material benefits. The leaders, so often quoted, were after all but mere honorary members, and took but little part in Craft councils. Such is the impartial reading of Masonic history for the period under review.

On the other hand it must be remembered that Masonic lodges were plentiful among the English regiments sent to suppress the colonial uprising. And also among the loyalists there were many who had been or were yet members of the stationary lodges. So far as Masonry is concerned as between the contending parties honors were about even. "It is a curious circumstance," says Gould, "and deserves to be recorded, that in most of the Provinces the

members of the 'Ancients' lodges evinced a greater disposition to espouse the cause of the Colonies, while the 'Moderns' were more generally inclined to side with the Crown." With this as the line of cleavage, and the growing sentiment in the colonies for separation and independence, the decline of the "Moderns" has partial explanation. Yet though Masonry was thus divided, was weak in numbers and lacking much of later repute and influence, there are many instances of authentic record where, by its means, strife was ameliorated. Not always, even then, was the harsh voice of war sufficient to drown the kindly accents of brotherhood.

Our authority, quoted above, says: "When hostilities commenced, there were Provincial Grand Lodges, in real or nominal existence, in Massachusetts (for New England), New York, Virginia, South Carolina, North Carolina, and Georgia, under the Regular Grand Lodge of England; in Pennsylvania under the 'Ancients;' and in Massachusetts (for the continent of North America) under the Grand Lodge of Scotland."

With the achievement of independence for the colonies there was aroused a strong and natural desire among American Masons for severance of the relations which bound their bodies in subordinate position to the Grand Lodges of the mother country. This national impulse found first expression in Pennsylvania. At the quarterly communication of the Provincial Grand Lodge, held September 25, 1786, it was resolved

"That this Grand Lodge is, and ought to be, a Grand Lodge independent of Great Britain or any other authority whatsoever, and that they are not under any ties to any other Grand Lodge except those of brotherly love and affection, which they will always be happy to cultivate and preserve with all lodges throughout the globe." With the passage of this resolution the Grand Lodge of Pennsylvania assumed its place as a sovereign Masonic body, the first of

those which have since occupied the greater territorial divisions of the United States.

The two rival Grand Lodges of Massachusetts found acceptable basis of union March 5, 1792, and formed an independent and sovereign body. Other Grand Lodges speedily followed example of Pennsylvania and Massachusetts, until American Masonry stood apart and distinct, free to move along its own lines of peculiar and wonderful development.

Coincident with this movement for Masonic independence there appears also the first of a series of attempts to form a National or General Grand Lodge. This idea seems to have had inception in action taken by American Union lodge — best known of military lodges of the Revolution. This lodge, being at the time with army headquarters at Morristown, New Jersey, met December 27, 1779. "A petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States. The petition purported to emanate from 'Ancient, Free and Accepted Masons in the several lines of the army.' On its being read it was resolved that a committee be appointed from the different lodges of the army, and from the staff, to meet in convention at Morristown on the 7th of February next. Accordingly on that date a convention, called in the records 'a committee,' met at Morristown. This convention adopted an address to the 'Grand Masters of the several lodges in the respective United States.'

"The recommendations of this address were that the said Grand Masters should adopt and pursue the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other lodges of whatsoever degree or denomination, licensed or to be licensed, upon the continent; that they should nominate, as Grand Master of said Lodge, a brother whose merit and capacity may be

adequate to a station so important and elevated; and that his name should be transmitted 'to our Grand Mother Lodge in Europe' for approbation and confirmation. This convention contained delegates from the states of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware and Maryland."[2] The argument was, as set forth in the petition, that such a body as was proposed would avert "the impending dangers of schisms and apostacy."

Between the times of these two meetings the Grand Lodge of Pennsylvania, in special communication, took up the same subject. It asserted the advisability of choosing a Grand Master of Masons for the United States, and, for its own part, unanimously elected George Washington to such office. Report of this action was ordered "transmitted to the different Grand Lodges of the United States, and their concurrence therein requested." At this time there were but three real Grand Lodges, those of Pennsylvania, Massachusetts and Virginia. The proposition to place Washington as General Grand Master, and to form a National Grand Lodge, did not meet with approval in these other bodies, and the project died out, or rather became dormant for several years.

At the risk of unsettling much that is pleasing of Masonic tradition it may well be doubted whether Washington's Masonry went much beyond the name. His time was occupied with affairs which would preclude attention to Masonic duties, and these would have seemed of small account as compared with public and political matters during the critical years. It is certain that in 1779 he declined the office of Grand Master of Virginia. The Masonic biographer of this great man[3] is unable to do more than reiterate traditions in support of many stories which have passed

[2] Mackey, *Ency. of Masonry*, Art. "General Grand Lodge."

[3] Hayden, *Washington and his Masonic Compeers*, New York, 1866.

into Craft faith. Washington must have been aware of the proposal urged by the army lodges and given actual expression by election in Pennsylvania, to name him as General Grand Master. That the project dropped so suddenly can not be accounted for otherwise than that he was unwilling to be named. It may be said that while without doubt Washington did appreciate his Masonic affiliation, and was even nominal Master of the lodge at Alexandria, his part in Craft affairs did not extend beyond an occasional attendance and participation in a few public functions. Beyond this probable unwillingness of Washington to consider the proffered honor, the proposed General Grand Lodge came to wreck upon the dissensions of "Ancients" and "Moderns." As Bro. J. H. Drummond has pointed out, Pennsylvania wished to limit union to the "Ancients," while Massachusetts was concerned that *all* Masonic lodges should be brought together as parts of an American body. By 1790, however, Pennsylvania, had reconsidered the subject, and in Grand Lodge resolved, unanimously, "that the constituting of a federal or Supreme Grand Lodge, to have jurisdiction over the respective Grand and other lodges throughout the continent, as proposed by the R. W. G. Lodge of Georgia, is inexpedient and appears impracticable."

From this discussion there was evolved the American doctrine of exclusive jurisdiction, which has been since an integral part of our Masonic system. "The doctrine of the exclusive jurisdiction of each Grand Lodge in its own state was now unquestioned; indeed, the Grand Lodges justified the formation of Lodges in other states only upon the plea of necessity, and held that jurisdiction over such Lodges could be maintained only until a Grand Lodge should be formed in such state."[4]

Having thus touched upon some of the most noteworthy and striking features of Masonic history up to time from which the American Grand Lodge system may be

[4] J. H. Drummond, *Symbolic Masonry in the United States.*

said to date, a continuation upon these lines would be but the narrative of Masonic progress in the different states. With some few of these, in so far as they are of the line of transmission to Iowa, the next chapter will be concerned. The closing of this division may be given to brief account of ritualistic development, and the evolution of a form distinctively American.

Masonic ritualism is a thing of growth and change, and is still subject to influences of further mutation. And this is true, however much we may indulge in pleasing fancy that present development has reached limit of perfection and is therefore fixed and permanent. By a process of careful historical and literary dissection it is possible to exfoliate the successive elaborations, and finally to arrive at the simple heart of Masonic form and ceremony, which were sufficient to our ancient brethren. "It is no doubt true," said the late Bro. Woodford (A. Q. C. Vol. I, p. 30) "that as the years have run on, this old and quaint ceremonial of ours has been modified, re-arranged and perhaps modernized here and there; but the traces of antiquity are too many to be overlooked or ignored."

A very simple ceremony would be all that was necessary or even possible, for the ancient operative society. A reading of the traditional charges of the Craft, doubtless fulfilled design of impressing upon the Apprentice the antiquity and dignity of Masonic association. The geometrical and architectural secrets which might be confided to him as he advanced in knowledge and skill, were appraised and given high value and by his obligation he was strictly enjoined not to reveal these, wilfully or unguardedly. It is altogether likely, judging from the very meager evidence, that the Apprentice who had served out his time and made successful essay of skill, was then put in full possession of the means of recognition, by which he "could travel in foreign countries, work and receive wages," as a Freemason. The weight of Bro. W. J. Hughan's opinion is against any

theory of more than one ceremony. "It is still a difficulty with me," he says, "to understand how brethren versed in Craft lore can see any proof that more than one esoteric ceremony was known to and practiced by our Masonic forefathers, anterior to the Grand Lodge era." Yet the conclusions of this distinguished authority are based rather upon the absence of what he considers sufficient evidence for plurality of degrees. The earliest Masonic records now known to exist are notable rather for what they conceal than for information conveyed. Bro. R. F. Gould, on the other hand, is insistent and practically conclusive in argument that there were two ceremonies. One of these occurred at entering of an Apprentice, and the other when as a skilled and competent journeyman he was placed in possession of certain signs and formula, by which he might recognize and be recognized as a Mason among his fellows. The eminent authority mentioned says the one degree theory "is perhaps one of the most unnatural of all the various suppositions that have arisen with respect to the symbolism of the Craft." It is his opinion, however, that a period of decadence had set in and that knowledge of the superior degree had almost passed from memory of Operative Masons. "I conceive," he says, "that there is ground for reasonable conjecture whether the symbolism of Masonry, to a considerable portion of which, even at this day, no meaning can be assigned which is entirely satisfactory to an intelligent mind — must not have culminated before the very earliest dawn of its recorded history! Also, that it underwent a gradual process of decay, which was arrested, but only at the point we now have it, by passing into control of the Grand Lodge of England in 1717."[5]

The same thought impresses itself upon an author writing long before: "I am apt to think that Masonry, as it is now explained, has in some circumstances declined

[5] *Antiquity of Masonic Symbolism*, Ars Quatuor Coronatorum, Vol. III, p. 10.

from its original purity; it has run long in muddy streams, and, as it were, underground; but notwithstanding the great rust it may have contracted, there is, if I judge aright, much of the old fabric still remaining."[6]

It may be accepted that the "revival" of 1717 did not produce any great and immediate change in the forms and ceremonies of Masonry. Much of the ancient esotery had been lost and there were clumsy endeavors made to fit explanations to symbols. The incongruity of some of these attempts are still apparent, to puzzle and irritate the student. The operative Craft, with its crude ceremonial, was still in the ascendancy for a few years following 1717. The attempts of a growing speculative element to improve the ritual were bitterly opposed and resented by those who cherished, though ignorantly, the antique form. In the two degrees, if that term be acceptable, into which Masonic forms were originally divided, were doubtless to be found essentials of what is now comprised in the three steps of progression. The first-found mention of the Master Mason's degree is in minutes of a lodge which met at the Swan and Rummer tavern, in London, date of April 29, 1727. Bro. Hughan gives the entry in detail (*Ars Quatuor Coronati Trans.*, Vol. X, p. 135). Gould records his conclusion that "not until the fourth decade of the eighteenth century did the existence of a third Masonic degree meet with any very general recognition." When first arranged it was optional and not even necessary to be taken by officers of a lodge, or even by Grand officers. A charter granted as late as 1751 to the first lodge in Cornwall named Bro. George Bell as Deputy Grand Master, he being then only an F. C. Mason, and there is record that subsequently he was "raised Master." "What was anciently called the 'Master's Part,' and is now the third degree, must have fallen into comparative disuse when Masonry put on its modern attire, which may be described as the period begin-

[6] Defence of Masonry: *Anderson's Constitutions*, Ed. 1738.

ning about the year 1723, and approaching a conclusion in 1738. After 1725 all Lodges — new or old — were empowered 'to make Masters at their discretion,' but many (and apparently the great majority) of them either could not or did not, and the few that were able to work the 'superior' degree, were known and described as Masters' Lodges. This term, in the opinion of Mr. Hughan, was applied to two classes of meetings. The first, where lodges worked the degree on certain days in each month, and the second, where lodges assembled as Master Masons only. According to this view of the case, some of the lodges worked the Master's ceremony at stated times only, while others, not caring to meet except as Master Masons, left to the ordinary lodges the task of communicating to candidates the earlier secrets of the Craft. In process of time, however, the lodges in the first class appear to have set as little value on the Master's degree as those in the second class did on the previous ceremonial. Thence arose the custom of looking to certain lodges for the working of the Master Mason's ritual, which bodies were especially known and described as 'Masters' Lodges,' though all lodges existing at the time were equally entitled to work the ceremony."[7]

From whatever source the legend of the third degree was derived, there is no doubt that it was seized upon, elaborated and given a hidden meaning by adherents of the Stuarts. Though these were unable to use Masonry for their political purposes, the peculiar imagery which they introduced into the Master Mason's degree still remains. This connection has not yet been sufficiently studied. It is, in opinion of the present writer, altogether probable that certain words and names, apparently meaningless, may prove to be anagrams or corruptions applied to real characters of the times.

Even with the fixing of three degrees as the steps of

[7] *Concise Hist. of Freemasonry*, Gould (American Ed.), pp. 402-3.

Craft Masonry we can not believe that the ritual was definite and alike in all lodges. The essentials, without doubt, had a certain uniformity of expression, but body of the work varied with the culture and enthusiasm prevalent in different lodges. Changes and elaborations have continued from that time until within a very short time. American "ritual tinkers" have been exceedingly busy, but their work has not always been noted for congruity, clearness and good taste. "The Andersonian lecture of the third degree is brief," says Pierson, "the legend occupying nearly the whole of it. This legend of the Master-builder is one of the distinctive features of Masonry, and has been twisted and tortured into such a variety of forms, that at the present day it bears but a very slight resemblance to the ancient and original tradition."[8]

This same author, and others up to this time, gives credit to Clare and Dunckerly for change and amplification of the ritual. But later authorities deny this, declaring that Martin Clare did not perform the work of revision, and that Dunckerly's part was but small. The influence of William Hutchinson and William Preston in development of lectures and ceremonials was great, but can not be more than mentioned in this place. Upon healing of the great Schism and the union of 1813 a revision of the lectures was performed by Dr. Samuel Hemming, Senior Grand Warden of the United Grand Lodge. Dr. Oliver voices a regret at changes then made, and abandonment of the Prestonian system. The lectures as then remodeled are still standard for the Grand Lodge of England.

The lectures and ritual as used in American lodges up to nearly the beginning of the nineteenth century were confused and indefinite. Many more had derived from the "Moderns" of England than from the original Grand Lodge. These differences were further accentuated by iso-

[8] *Traditions, Origin and Early History of Freemasonry* (Ed. 1882), p. 153.

lation of many lodges, and the constant change of workers with mixed memories of the unwritten text. This condition could not continue, as lodges multiplied, without great harm to the fraternity. With the labor which finally brought about a sufficient uniformity and developed into a system known as the American (or York) Rite, the name of Thomas Smith Webb is inseparably connected. In 1797 there was published the first edition of his *Freemason's Monitor*. Webb acknowledges in this that the lectures are based upon those of Preston, but with changes in arrangement which were, in his opinion, most consonant to American methods. During this same year Webb was chairman of a convention held at Boston, at which was considered the expediency of organizing a Grand Chapter of Royal Arch Masons. Largely owing to his influence the Royal Arch degree, which before had been conferred in Masters' Lodges, was established under separate authority. The labors of this distinguished brother are thus fairly summed by Dr. Mackey: "Webb's influence over the Masons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author were confined to a single work, his *Monitor*, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the different sections of the degrees, and especially to the second one of the third degree, Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as was taught by Hutchinson in England, and by his contemporaries in this country, Harris and Town, he was what Carson properly calls him — 'the ablest Masonic ritualist of his day — the very prince of Masonic workmen' — and this was the instrument with which he worked for extension of the new Rite which he established. The American Rite would have been more perfect as a system had its founder entertained profounder views of the philosophy and symbolism of Masonry as a

science. But as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion and the persevering labor of Thomas Smith Webb."

This Webb work formed basis for the lectures as now given in American lodges, though variations from the original have been numerous and not always fortunate. It seems to have been the fate of all Grand Lodges to pass through a period of controversy over the accepted work. The partisans of different arrangements clashed in the Grand Lodge of Iowa, and the several changes and debates thereon will form an interesting and instructive chapter of this history.

Readers who may desire a fuller exposition of ritualistic development, and especially those concerned in arguments for the single or two degree Theories, are referred to the various volumes of the *Ars Quatuor Coronati*. The mere outline here given is intended only to make plain the later events connected with the life of our own Grand Lodge.

CHAPTER III

Genealogy of Iowa Masonry

With the establishment of several centers of Masonry in colonial America, the lines of transmission to the newer communities and commonwealths varied. Each foci had derived from the original source or its immediate congeners, and from each the life-giving current came without stain and of equal nobility. The sinister bend is not upon the shield of any American Grand Lodge. There is, in consequence, no occasion for argument upon the superior excellence of this or that line of descent. The ancestry is common to all, and all the generations have been peers. But some doubt has been thrown upon Iowa's Masonic genealogy not as to its legitimacy, but in recounting its genesis. The inheritance is at least of sufficient worth to engender pride of pedigree. Some years ago the late T. S. Parvin set forth the family tree of Iowa Masonry, but merely recounted the generations. To him the facts were too well known to need explicative detail. Thus he read the line: From the Grand Lodge of England (Moderns) to North Carolina; North Carolina to Tennessee; Tennessee to Missouri; and Missouri to Iowa. But searchers for novelties, and those misled by the inaccuracies of so-called historians have of late evolved another pedigree — no less honorable, but woefully misleading. In the Correspondence report of the Grand Lodge of North Dakota for 1903 appears this paragraph:

"We find a 'Masonic pedigree,' taken from the annual of the Grand Lodge of Cuba, showing the introduction of Masonry into the world. England is given as the root, and the date of its establishment as June 24, 1717. Trac-

ing paternity of our own Grand Lodge of North Dakota, we find that England chartered Pennsylvania in 1730; Pennsylvania chartered Missouri in 1807; from Missouri sprang Iowa, 1840, and from Iowa, Dakota in 1862."

Here is altogether different rendering. But still another variation followed. The correspondent for South Dakota thus corrects and instructs his brother of the reportorial guild:

"It would be difficult to find in any other paragraph so short such a varied assortment of misinformation. . . . In the first place our Masonry is not derived from the Grand Lodge of England, established in 1717, but from the Grand Mother Lodge Kilwinning, which has preserved written minutes of the second century before the Grand Lodge of England was born. In the second place Pennsylvania has no part in our pedigree. The lodge established by Pennsylvania in Missouri was not to be found when the Grand Lodge of Missouri was founded in 1821. That Grand Lodge was formed by three Tennessee lodges — Nos. 13, 25 and 28, — and the first lodge to join afterwards was an Indiana lodge working under dispensation. We read our pedigree in this way: The Grand Lodge of Scotland, formed of 'time immemorial' lodges in 1730, chartered the Provincial Grand Lodge of North Carolina in 1761, and that became independent in 1787. Tennessee was formed out of North Carolina Lodges in 1813, Missouri out of Tennessee lodges in 1821, Iowa out of Missouri lodges in 1844, and Dakota out of Iowa lodges in 1875."

It is difficult to decide which of these statements presents greater number of misstatements. Cursory reference to easily accessible authority would have prevented such show of learning and exhibition of ignorance. It will not be necessary to do more than glance at one or two points covered by the erroneous statements, before taking up in some detail the story of descent.

Some account of Masonic establishment in Pennsyl-

vania has been already given. It is true that the Provincial Grand Lodge of Pennsylvania did charter lodges in what is now the state of Missouri. Of these the late Josiah H. Drummond says.[1]

"In the early days, when the only settlements in what is now the great state of Missouri were trading-posts, some of the French merchants who were in the habit of visiting Philadelphia annually on business, were made Masons in the lodge L'Amenite, chartered in 1797. In 1807 people from other nationalities had settled there among whom were many Masons, and on July 17, 1807, the Grand Lodge of Pennsylvania granted a charter to Louisiana Lodge at St. Genevieve (now in Missouri) with Dr. Aaron Elliott as Master and Andrew Henry and George Bullitt (who had been made Masons in Western Star Lodge, Kaskaskia, (Illinois) as Wardens. It was duly constituted November 14, 1807, and included in its membership many of the merchants prominent, a few years later, at St. Louis. The lodge declined, probably on account of the lead St. Louis soon gained, and in 1824 its charter was vacated by the Grand Lodge of Pennsylvania for non-payment of dues; it was probably dormant some years before. October 8, 1825, the Grand Lodge of Pennsylvania communicated to the Grand Lodge of Missouri, that members of the lodge had petitioned that Grand Lodge to be revived for the special purpose of closing up its affairs, and desired to know the feelings of the latter in regard to granting their request; the Grand Lodge gave permission for revival of the lodge for the sole purpose specified. The Grand Lodge of Pennsylvania also granted a charter for St. Louis lodge, at St. Louis, September 15, 1808. The list gives no further information concerning it; and when O. Sullivan wrote in 1852, he had been 'unable to procure the least information' concerning it, and it is not known how long it existed. It

[1] United States Grand Lodges, Appendix Gould's *History of Free Masonry* (American Edition).

certainly had disappeared a few years later than 1808, and it is doubtful if it was ever organized."

This effectually disposes of the North Dakota misstatement. These Pennsylvania lodges were short-lived bodies, having but temporary purpose and membership, and were absolutely without influence upon the Masonry of Missouri. The "Mother Kilwinning" theory of origin, so gravely and positively advanced by our South Dakota brother, next claims attention.

Many wonderful things have been averred of this "time immemorial" Scottish body, but none more wonderful nor farther from the facts than that it "has preserved minutes of the second century before the Grand Lodge of England was born." The records of Kilwinning lodge, as preserved, date from 1642, "but the lodge is referred to in the Schaw Statutes of A. D. 1599, where, in Item III, the Warden-General confirms the rank of 'Edinburgh' (Mary's Chapel) as 'the first and principal lodge in Scotland,' of 'Kilwynning' as the 'second ludge,' and of 'Stirueling' (Stirling) as the 'third ludge' respectively."[2]

Imaginative writing has been the bane of Masonic history. In desire to prove a vast antiquity for the fraternity in its present form writers lacking patience or skill for research, have revamped old fables and attributed to traditions all the weight of truthful history. "The legend pointing to Kilwinning as the original seat of Scottish Masonry, based as it is upon the story which makes the institution of the lodge and the erection of the Abbey (1140) coeval, is inconsistent with the fact that the latter was neither the first nor the second Gothic structure erected in Scotland. . . . . It may, however, be safely laid down that no argument whatever can be drawn from the existence or non-existence of local Masonic tradition, as all genuine tradition of the kind in Scotland was swept away

[2] R. F. Gould: *Time Immemorial Lodges, Freemason*, London, 1900.

by the famous oration of the Chevalier Ramsay in 1737, which substituted for it a spurious tradition, awarding the palm of priority over all the other Scottish lodges to the lodge of Kilwinning."[3]

The pertinent facts as to "Mother Kilwinning" lodge are these: It was one of the constituents of the Grand Lodge of Scotland, upon organization of the latter body in 1736. It was soon afterwards proposed that all lodges upon the rolls should have number and precedence according to seniority. Place of honor, at the head of the list, was secured by the lodge at Edinburgh (Mary's Chapel) the documents produced proving its greater antiquity beyond anything in possession of Kilwinning. The latter resented this preference as an infringement upon its traditional privileges. In 1743 it resumed its rights as a "time immemorial" lodge, deriving from no existing authority, and declared itself a free and independent body. This continued until 1807, when it was agreed that Kilwinning should take place at the head of Scottish lodges, as No. 0. With such understanding the lodge again united with the governing body of Scottish Masonry. Within this period of independence some seventy "Kilwinning" charters were issued, and among these were three for lodges in the Western Hemisphere. With these we are concerned, as it brings us at once to consideration of the assertion of Kilwinning charters in North Carolina. The three issued were: One for formation of a lodge at Antigua, West India. Another, dated June 3, 1758, was granted upon petition of brethren in Essex County, Virginia, for establishment of Tapahannock (Kilwinning) lodge. The third was a grant of charter to brethren of Falmouth County, Virginia, and bore date of April 10, 1775. This gives no trace of connection, however remote, with the Masonry of North Carolina. But this influence might have been exerted indirectly, and through

[3] R. F. Gould: *Time Immemorial Lodges, Freemason*, London, 1900.

the Grand Lodge of Scotland, as we are farther informed that "the Grand Lodge of Scotland chartered the Provincial Grand Lodge of North Carolina in 1761." This can be quickly ascertained.

In the list of lodges abroad, warranted or authorized by the Grand Lodge of Scotland, there does not appear the name of a single lodge within the province of North Carolina. In the register, published 1804, purporting to enumerate all lodges which from organization of the Grand Lodge of Scotland had derived authority from that source, we find the following credited to the United States: St. Andrews, Boston; Blandford, Virginia; Union Kilwinning, South Carolina; St. John's, Norfolk, Virginia; Grant's, East Florida; St. John's, Philadelphia.

The error of our South Dakota brother has been in following Mitchell and other authorities, misnamed. "We know," says the eminently inaccurate narrator, "that a Provincial Grand Lodge was established in North Carolina in 1771, under the authority of the Grand Lodge of Scotland, which convened alternately at Edenton and Newbern. We can not say," he admits, "whether this provincial warrant was issued directly by the Grand Lodge of Scotland, as we can not find the fact stated in the history of that Grand body." A similar statement was made in the *Masonic Monitor* of 1805. The facts as to the Grand Lodge of North Carolina are these:

In the list of lodges warranted by the Grand Lodge of England[4] (Moderns) there is of record a nameless body, located at "Wilmington, in Cape Fear river, in the province of North Carolina, March, 1754, (Calendar says 1755). This body was not listed until 1756, although the constitution was paid for June 27, 1754." "This was the first lodge in the province of North Carolina, and the first in the America line from which Iowa derives. The late Mr. Drummond explains location of this lodge, quoting Dr.

[4] Lane, *Masonic Records*, 1717-1886.

Dove as his authority." Cornelius Harnett was appointed Provincial Grand Master for Virginia in 1771. He had resided so long at Wilmington that he had become one of its most prominent men. In 1775 he was placed at the head of the provincial government created by the "Congress of North Carolina. While there is no evidence that he exercised his authority as Provincial Grand Master in North Carolina, it may well be believed that the institution of a lodge at Wilmington, the place of his residence, was due to him."

From the same published lists it appears that Royal White Hart lodge (originally 403 on the English Register) was warranted by the same Grand Lodge for Halifax, North Carolina, August 21, 1767. This was kept on the English register until the union in 1813. The writer is indebted to R. W. Bro. A. B. Andrews, Jr., of Raleigh, N. C., for following interesting particulars of this lodge: "In my researches I have learned that Royal White Hart lodge No. 2 (originally, as you know, No. 403) has its original charter dated August 21, 1767. This was granted by the Grand Lodge of England (signed, 'by the Grand Master's command, John Salter, D. G. M. Witness, Samuel Spencer, G. S.') and also that this lodge had its minutes intact. Joseph Montfort, Provincial Grand Master, was the first Master of this lodge. Their minutes also show that they met from April 18, 1765, to March 25, 1768, when the charter was presented in open lodge." This lodge retains its pre-revolutionary and royalist appellation, and is No. 2 of the constituent bodies of North Carolina grand jurisdiction.

Next followed warrant granted by the Provincial Grand Lodge at Boston in 1766 for a lodge called "the first lodge in Pitt county." Return was made to Grand Lodge in 1767, in which Thomas Cooper was named as Master. This brother received appointment from Henry Price, Acting Provincial Grand Master for Massachusetts, as Deputy Grand Master for North Carolina. There is, however, no record of his official acts.

The Grand Lodge of Pennsylvania granted a military warrant as No. 20. The date is unknown, but was probably about 1779.

The historian is under further obligations to Bro. Andrews for information as to St. John's lodge of Newbern (now No. 3). "I have lately examined the charter of this old lodge. It is dated January 10, 1771, and is issued in the name of Joseph Montfort, Provincial Grand Master, and recites his authority from the Grand Lodge of England being a commission dated January 14, 1771, in the name of Henry Somersett, Duke of Beaufort. This is signed Chas. Dillon, D. G. M., and witnessed Jas. Heseltine, G. S. This St. John's charter at Newbern is not signed by Montfort, but it is signed Ja. Miller, D. P. G. M. (Deputy Provincial Grand Master) and witnessed by W. Bremage (I think this should be Wm. Brimmage), P. G. S. Attached to it is a wax seal, the upper half of which is broken off, but very legible are the words — 'Grand North Caro....alifax.' I take the entire inscription to have been 'Grand North Carolina Provincial Lodge, [at] Halifax.' This lodge has its minutes intact from January 10, 1772, to 1805, excepting that there was no meeting from June 24, 1773, until March 16, 1787."

In 1771 the Provincial Grand Lodge was established. Of this body little is known. The records were in keeping previous to the revolutionary war, at Newbern. Here they were destroyed in partial destruction of the town by the British forces, and the labors of this body were for several years suspended. But Lane in his invaluable *Masonic Records* enumerates the following as receiving authority from this Provincial Grand Lodge (in addition to that at Newbern, already noted): St. John's lodge No. 3, Kinston, Lenoir county, *circa* 1771; Royal Edwin lodge (now Charity) No. 4, Windsor, Bertie county, *circa* 1775; Domock lodge, afterwards Johnston Caswell lodge, Warrenton, Warren county, *circa* 1777; Royal William lodge, Winton,

Hertford county, *circa* 1781-7; Union lodge, Fayetteville; Blandford; Old Cone, Salisbury, dates uncertain, but younger than Royal William. Between Royal Edwin and Domock there must, says Drummond, have been two intervening lodges, chartered by Montfort. The same writer thus gives account of organization of the Independent Grand Lodge of North Carolina, by a convention held at Tarboro, December 9, 1787:

"The following lodges were represented: Unanimity, Edenton; St. John's No. 2, Newbern; Royal Edwin No. 4, Windsor; Royal White Hart No. 403, Halifax; Royal William, No. 8, Winton; Union, Fayetteville; Blandford in Bute county, and Old Cone, Salisbury. On the 11th the representatives from Kinston lodge No. 3, appeared. The delegates from Domock lodge No. 5, Warrenton, were refused admission on the ground that the lodge was not properly constituted. A constitution was adopted and Grand Officers were elected and installed December 12, 1787, the true date of organization of the independent Grand Lodge of North Carolina."

"The point of departure" is of importance to the historian, as to the navigator. The details here given will constitute for us such knowledge that the quality of our Masonic heritage may be unchallenged. With these first American ancestors of Iowa Masonry standing out clear and living to our minds the line of descent becomes plainer, free from doubt and more easily retained in memory.

Up to the time reached in this rapid review of North Carolina Masonry European settlement in the United States formed but a narrow fringe along the Atlantic seaboard. Civilization had reached out a few weak tendrils into the western and southwestern hinterland. Adventurous individuals or families had penetrated into the wilderness, spying out the rich places of the land, and braving danger for the free life of the frontier. With the advance line of population went the equipment of community life — schools, churches

and voluntary associations. The pioneer Masons were not forgetful of the fraternity. Wherever a sufficient group of brethren had gathered steps were taken to secure authority for a lodge, and thus new centers of Masonic knowledge and influence were established at front of the westward-moving tide. Thus was civilization planted in Tennessee, and thus were its first lodges established. The authority for these first bodies was derived from North Carolina, and thus we reach next point in examination of the line of transmission.

The territory of Tennessee having been originally a part of North Carolina, Masonic authority in the latter state laid claim to exclusive jurisdiction therein. The Grand Lodge of Kentucky in 1805 granted charter for a lodge in Davidson county, Tennessee. Against this, as an unwarranted invasion, North Carolina protested, and after an animated discussion Kentucky acquiesced in the contention and withdrew the offending charter. The first charter granted by North Carolina was for St. Tammany lodge (afterwards Harmony) at Nashville, December 17, 1796. At various dates thereafter until 1812 seven other lodges were authorized from the same source. In 1803 Grand Lodge assumed title of "Grand Lodge of North Carolina and Tennessee," retaining the name until lodges of the latter state had formed an independent governing body.

December 2, 1811, the stirrings for independence took form in a convention held in Knoxville, at which six lodges were represented. But it was not until December 27, 1813, that the Grand Lodge was formed. The method was unusual, in that Grand Lodge of North Carolina was asked to sanction and authorize the step proposed. This latter body took formal action, as requested, and issued a "great charter" constituting the Grand Lodge of the state of Tennessee. This peculiar procedure may have been considered advisable because of fact that Tennessee lodges were an integral part of the mother Grand Lodge, even sharing in

the distinctive. In other cases lodges chartered outside a territorial jurisdiction were regarded as only temporarily attached. The usual understanding is that such lodges, having gained sufficient strength, will assume independence without asking or requiring permission of the chartering body. The issuance of charter to a Grand Lodge seems to be unique in Masonic history. Readers who are further interested in early history of this Grand Lodge will find much that is curious and interesting in Josiah H. Drummond's *résumé* of "United States Grand Lodges."[5] It may be mentioned in passing that in 1816, it was declared to be a right of all regular lodges "to make Masons in the higher degrees." Cumberland chapter of Nashville was therefore authorized to confer degrees of the chapter under sanction of Grand Lodge. In 1822-23 Andrew Jackson was Grand Master of this jurisdiction. He also presided over the deliberations of Grand Lodge in 1839. The connection of this distinguished man with the fraternity, and his fearlessness in acknowledging membership, both as presidential candidate and as President of the United States, is said to have had great influence in calming the public mind during the anti-Masonic furore.

As has been previously stated Masonic lodges were chartered in what is now the state of Missouri first by Pennsylvania. Louisiana lodge, formed by French traders, was organized at Ste. Genevieve in 1807. St. Louis lodge, likewise of Pennsylvania authority, was chartered 1808. But the membership of these lodges did not represent a stable population, and were therefore short-lived. The first lodge having permanence of character was Missouri lodge No. 12, of St. Louis, chartered by the Grand Lodge of Tennessee. (This is now No. 1 on the roll of Grand Lodge of Missouri). From Tennessee also came the authority for Joachim lodge No. 25, at Herculaneum; and St. Charles lodge No. 28 at St. Charles. The charters for both these

[5] Gould's *Hist. Freemasonry* (American Ed. Appendix),

lodges were dated October 6, 1819. First movement for organization of a Grand Lodge was upon initiative of Missouri lodge No. 1. In pursuance of an invitation from this body delegates from the three lodges named above met in convention at St. Louis February 22, 1821. Action was then taken reciting that "the subordinate lodges of this state are situated at a considerable distance from the Grand Lodges by which they have been severally chartered" and that "it is expedient and necessary to the interest of the Craft that a Grand Lodge should be established." (The "Grand *Lodges*" here mentioned include Indiana, which in 1820 granted dispensation to Unity lodge at Jackson. This body, however, was not represented in the convention, but upon petition was granted charter by the Grand Master in 1821.) This convention elected Grand Officers and adopted a form of constitution, adjourning thereafter until May 4, 1821. On this date the officers were installed and the Grand Lodge of Missouri legally instituted.

Masonry in Iowa dates from a time subsequent to subsidence of the anti-Masonic excitement. Only faint echoes from that period of agitation are to be detected in our records. That the fraternity was for several years subjected to persecutions, which were incited by political intriguers and carried through by intolerant zealots and ignorant mobs, are facts well known. In this period Iowa's immediate Masonic ancestor suffered severely. We quote again from Bro. Drummond's work, above credited:

"Several of the (Missouri) lodges surrendered or lost their charters before the anti-Masonic excitement; but other lodges were effected by that. Missouri lodge, of which the Grand Master was then a member, surrendered its charter October 5, 1833, on the motion of Edward Bates, then its Master as well as a Past Grand Master of the Grand Lodge. This must have been a severe blow to the Craft, but many of them rallied unflinchingly to the support of the Grand Lodge. One new charter was granted. The

place of meeting was changed to Columbia, but the contest for life was a close one. The Grand Lodge did not meet in 1835, and the enemies of Masonry exulted in its downfall, several clergymen in St. Louis being especially bitter. But in 1836 the Grand Lodge met, with a representation of four of the six lodges then known to exist; three lodges were delinquent in returns and further time was given to them, and a charter was granted to brethren residing at or near the city of St. Louis, for St. Louis lodge. In 1837 the Grand Lodge met with representatives from five lodges and many visiting brethren, new charters were granted and work actively commenced. From this time forward prosperity attended it."

These events, which in the opinions and hopes of opponents seemed to mark the decadence and speedy decay of Masonry, occurred just before first growth of the fraternity appeared in Iowa. This recital will serve to indicate the conditions under which the founders of our own lodges made first acquaintance with the Craft, and of the stalwart qualities embodied in those who remained faithful to Masonic ideals during the years of trial.

Masonic mention of Iowa first appears in proceedings of the Grand Lodge of Missouri for the session which convened October 4, 1841. Therein, among those in attendance, appears the name of "B. S. Olds, Iowa lodge U. D." The committee on petitions and memorials reported. "To Burlington (Des Moines) lodge, Iowa Ter., dispensation granted 20th of November 1840." Also "To Iowa lodge, Iowa Ter., dispensation February, 1841." At a later day of the session "H. C. Bennett of Burlington, U. D." is registered. These entries bring us at once to the real matter of the work. The institution of these lodges, and of the other two chartered by Missouri will be subject of succeeding chapters. In this division there has been brought, we hope with some degree of clearness, the genealogy of Iowa Masonry.

CHAPTER IV

First Lodges in Iowa Territory

It would be an idle task, however interesting, to seek out and fix by name and date the first of the Craft to make permanent home in what is now the State of Iowa. It is altogether probable that such man or men would be found, not where the first lodge was established at Burlington, but among those attracted to the Dubuque mines. It is certain that residents of Dubuque were made Masons in Far West lodge at Galena before a lodge had been established in the territory. The very curious history of this body at Galena has a direct interest in this connection, and also from the fact that it sought at one time to join with Iowa lodges in formation of Grand Lodge. Elsewhere this is taken up, and such details as can be obtained are given. From biographical sketches of the Masonic pioneers, herein given, dates may be obtained and compared by those thus interested and having necessary patience.

The difficulties of travel and communication upon the frontier necessitated that first settlements should be established near to navigable waters. The locations for pioneer towns were shrewdly judged, and their advantage severely tested by the rivalries between neighboring sites. "Survival of the fittest" held good in these early settlements. At more important points location had been fixed in advance of actual settlement by Indian traders. Their posts had become centers to a greater or lesser extent of country, and the white man's roads followed general direction of the native trails. In Tuttle's *History of Iowa* it is stated that "Burlington was quite a noted place before it was settled by the whites, was known by the name of Flint Hills, and

had been for a long time a post for carrying on trade with the Indians." The first white settlement was attempted late in the year 1832, when a number crossed the Mississippi, selected claims, and proceeded to erect cabins for the winter. But Indian title to the lands had not yet been extinguished, and the adventurous settlers were driven back by troops from Rock Island.

A treaty was made with the Indians in September, 1832, by which the tribes concerned relinquished all rights to a considerable strip of territory to the west of the Mississippi. Possession, however, was not to pass until June 1, 1833. The attempt at settlement mentioned above was between these two dates. The adventurers were determined to secure the claims selected and spent the intervening time just across the river and on a nearby island, meanwhile constructing a ferry-boat and making other preparations. The real settlement of Burlington dates from June, 1833. This point became the objective of those pushing into the new lands opened by the "Blackhawk Purchase." Des Moines county, then a part of the territory of Michigan, extended from a point south of Rock Island to the mouth of the Des Moines, stretching west for fifty miles along the Missouri line. In 1836 the territory of Wisconsin was formed and what is now Iowa was included in the partition and incorporated in the new territory. The first territorial leigslature of Wisconsin convened at Belmont, October 25, 1836. Madison was selected as permanent capital, but it was provided "that, until the public buildings at Madison are completed — that is to say, until the 4th of March, 1839, — the sessions of the legislative assembly of Wisconsin Territory shall be held at the town of Burlington, in the county of Des Moines, provided the public buildings are not sooner completed." In compliance with this law the legislature met at Burlington, November 6, 1837, and again on June 11, 1838. That town was thus for a time the seat of government for a territory which now comprises

the states of Iowa, Wisconsin, Minnesota and North and South Dakota.

On the 3rd of July, 1838, Congress passed a bill, introduced by Gen. Geo. W. Jones, providing for a division of Wisconsin and organization of the territory of Iowa. To carry this into effect President Van Buren appointed Robert Lucas of Ohio as territorial governor. Governor Lucas, accompanied by T. S. Parvin as his private secretary, arrived at Burlington late in 1838, and at once named that town as the capital. An election was held and the first legislature of Iowa Territory convened November 1, 1838.

This very brief review of history is relevant to our purpose. It was necessary to indicate the position of the town of Burlington among the first settlements of Iowa. With this knowledge it is possible to understand how the few and scattered brethren then in the territory came together and formed a lodge. This is explained by the legislative gatherings.

One very expressive word prefaces the first minute book of the oldest lodge in Iowa. Without introduction other than this word, "Masonry," the record begins. It has continued without break from the evening of November 30th, 1840, to the present time. Ontside these books the writer of history for the first Iowa lodge is largely dependent upon the all-too-brief statements of one man. This is especially true of the earliest years — the most difficult period to recover in such work. Only one who participated in the events seems to have realized the importance of preserving his memories. Others of his contemporaries and fellows labored in the Masonic field with equal zeal and effectiveness. They were makers of history, and had neither time nor inclination, nor perhaps ability, to prepare their memoirs and thus transmit their experiences to brethren of a later day. Here and there, it is true, some incident stands out sharply-defined from the time-blurred lives of these

old Masons. In the confused record of secular affairs there are to be found matters of relevance, and by a patient following of faint indications we may hope to trace again the path which the years have well-nigh obliterated. The searcher who begins such task with enthusiasm soon becomes less confident of resultful labor in gleaning over a forgotten field. Some few finds of first importance and great value will of course reward his industry. But for the rest he must be content if, with an infinite care and patience, he shall gather some little collection of facts, time-worn and of uncertain shape. Then, adding these to the one connected narrative of routine, there may be pieced together a fairly adequate record.

Writing for the *Evergreen* in 1868, Grand Secretary T. S. Parvin had the following:

"I have lying before me the oldest Iowa Masonic document. It is an old number of the *Iowa Territorial Gazette*, of the date of November 5th, A. D. 1840, published by J. H. McKinney and edited by James Clarke, who became in later years (1846) the last territorial governor of Iowa. The paper was a weekly, and the number of that date contains the following:

" 'MASONIC NOTICE.

" 'The regular members of the Masonic fraternity of the Territory of Iowa are requested to meet at the rooms over the store of Ralston and Patterson, near the National Hotel, in the city of Burlington, on Wednesday evening next, 11th November, A. D. 1840, A. L. 5840 at 6 o'clock p. m. *A Mason.*'

" 'November 5th.

"The territorial legislature was then in session. I was secretary of the territorial council and boarding at the National House. So upon the evening in question I went to the place designated in the notice, but instead of light all was darkness. For some reason the room was not open and no meeting was held.

"I extract from my diary an entry made under date of November 12th: 'Attended a meeting of the Freemasons in the city at the carpenter shop of Evan Evans (who had published the notice of the 5th inst). Present: Col. Hiram C. Bennett, (whom I afterwards found to be a justice of peace); Evan Evans, (son-in-law of the last named — a carpenter); William Frye, (steward in Hammer's hotel); David Hammer, (landlord, etc.); Robert Martin, (physician); L. J. Lockwood, (landlord of Burlington hotel), all these of Burlington; William Thompson (lawyer); W. D. McCord (merchant) and Thomas H. Curts (farmer — then door-keeper to the House of Representatives) of Mt. Pleasant; Chauncey Swan (miner — a member of the House of Representatives) of Dubuque; Robert Lucas, governor of the Territory, and Theodore S. Parvin (lawyer), of Bloomington, Iowa Territory.'

"The meeting moved to organize a lodge, and appointed Bro. Thompson to draw up the petition, and Bro. Parvin, who was acquainted with the Grand Officers in Missouri, to make application to the Grand Lodge of Missouri for a dispensation. The only Masonic book accessible was 'Some of the Beauties of Freemasonry, by Joshua Bradley, A. M., Rutland, Vermont; 1816.' This belonged to Bro. Bennett, and was afterwards presented to me by his son-in-law, Bro. Evan Evans. On pages 216 and 217 I find a form of petition for a new lodge, from which I presume Bro. Thompson copied, as the petition sent to the Grand Lodge of Missouri is the same as given in the book.

"It will be observed," continues Bro. Parvin, "by comparing the signatures attached to the petition with the names of those persons present at the meeting that Bros. Martin, (afterwards treasurer) McCord, Hammer and Lockwood did not sign the petition. Why, I do not recollect."

Additional details of this first Masonic meeting are furnished by the same authority, thus writing on another occasion:

"Some days after (the advertised and abortive meeting) a little man stepped to my desk just as the council (old senate) adjourned, and invited me to walk with him. In our walk he revealed himself as the author of the notice which had arrested my attention. I accompanied him to a place where I found Hiram C. Bennett and William Thompson; my guide was Evan Evans. The former of these brethren (for so they proved to be by tests known only to ourselves) had been an aide to General, afterwards President, Harrison, at the battle of Tippecanoe; had emigrated at an early day to Burlington, where he spent the remainder of his life, and a few years later closed an honorable career and was gathered to his fathers in peace. Bro. Thompson has since represented the state in congress, and resides now, as then, in Mt. Pleasant. Bro. Evans, the son-in-law of Bro. Bennett, is a worthy representative of the industrial class, and has hewed out for himself a respectable name and estate to other generations. We were soon joined by Brother Governor Lucas, to whose memory no adequate justice has been done by a state and people who are reaping the rich rewards of his sage councils in laying broad and deep the foundations of our political fabric. After much effort we got together the requisite number and formed ourselves into 'a sacred band or society of friends and brothers, among whom no contention existed but that noble contention, or rather emulation, of who best can work and best agree.' We formed a lodge — the first lodge west of the Mississippi and north of the Des Moines, and received from the deputy grand master of Missouri letters of dispensation, dated November 20, 1840, with the first three brethren I have named as the stationed officers. In this lodge, as members, were Brother Chauncey Swan, a member of the legislature and one of the three commissioners that subsequently superintended the erection of the capitol building at Iowa City; Bro. Thomas H. Curts, then a citizen of Henry, now residing in Lee county; Bro. David Hammer,

who long guarded our retreat from the intrusion of profane eyes, and two or three others. The first candidate we received into our little family was our past Grand Master, James R. Hartsock, then a young man and but recently located in the far west. The seed of Masonry was sown in fruitful soil, and the husbandmen of that time were wise, doing well their part, as the present prosperity of the Order in our noble young state amply proves."[1]

The petition to Grand Lodge of Missouri for dispensation to form a lodge at Burlington was, as stated above, prepared by Brother William Thompson. It was forwarded to the Grand Secretary by Bro. Parvin. In the latter's journal, date of November 16, 1840, is the following entry:

"Wrote today to J. Bernard of St. Louis and forwarded a petition of eight Master Masons of this city, praying for a dispensation or charter."

On the next evening, being that of Tuesday, November 17th, this diary gives information that "a meeting of Masons was held, the business being the examination of those present and opening and closing of lodge in the first three degrees." Within a week from this date three other meetings are noted, held for the purpose of instruction, and that the brethren might compare their work and adjust differences.

On Sunday, November 29th, this journal states that "Hudson arrived today from St. Louis, bringing a dispensation from the Grand Lodge of Missouri, empowering us to establish a lodge at Burlington."

No time was lost after reception of this authority. The brethren were notified to assemble the next evening, and the communication then held opens the record as preserved in the minutes of Des Moines lodge. This, for its importance, is here copied:

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[1] Parvin: Address delivered at Iowa City, June 4, 1863.

"Burlington, Iowa, November 30, 1840.

"In pursuance of authority derived from the Worshipful Grand Lodge of the State of Missouri, obtained through the medium of a petition signed by the following named brethren, Master Masons, viz: Hiram C. Bennett, William Thompson, Evan Evans, William Frye, Chauncey Swan, Thomas H. Curts, Theodore S. Parvin and Robert Lucas —

"Brothers H. C. Bennett, Evan Evans, C. Swan, T. H. Curts and T. S. Parvin, of the petitioners, and Robert Martin, William D. McCord and David Hammer, visiting brethren, met in a room in the city of Burlington and on the evening aforesaid, and opened a lodge of Entered Apprentices in due form.

"Agreeable to instructions from the Worshipful Grand Lodge aforesaid, Brother Bennett acted as Worshipful Master, who appointed Bro. Frye (in the absence of Bro. Thompson) as Senior Warden, and Bro. Evan Evans acted as Junior Warden. The Worshipful Master appointed Bro. Parvin as Secretary and Senior Deacon, Bro. McCord Junior Deacon and Bro. Hammer, Tyler.

"There being no business in this degree the lodge was closed and opened on the Fellow Crafts degree. There being no business the lodge closed and was opened in the Master Mason's degree, and proceeded to business.

"The Secretary, under the direction of the W. M., read the dispensation, under which the lodge is to work."

The text of this authorization, and of the petition upon which it was secured, are here given. They have importance as being the first formal documents of Masonry in Iowa. The originals, from which we copy, are preserved among the most valued treasures in the Grand Lodge library at Cedar Rapids. The petition reads:

"To the Most Worshipful Grand Master, Wardens and Brethren of the Grand Lodge of the State of Missouri:

"We, the undersigned, your petitioners, beg leave to represent that we are Free and Accepted Master Masons, that

we have been members of regular lodges; that, having the prosperity of the fraternity at heart we are willing to exert our best endeavors to promote and diffuse the genuine principles of Masonry; that, for the conveniency of our respective dwellings and for other good reasons we are desirous of forming a lodge in the city of Burlington, in the Territory of Iowa, to be named 'Des Moines Lodge;' that in consequence of this desire they pray for letters of dispensation or a warrant of constitution, to empower them to assemble as a legal lodge, to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order and the regulations of the Grand Lodge.

"That they have nominated and do recommend Hiram C. Bennett, Esqre, to be the first Master, William Thompson to be the first Senior Warden, and Evan Evans to be the first Junior Warden of the said lodge.

"That if said prayer of your petitioners shall be granted they promise a strict conformity to all the constitutional laws and regulations of the Grand Lodge.

"And, as in duty bound, your humble petitioners will ever pray, etc.

"November 12th, 1840.

William Thompson.
T. H. Curts.
H. C. Bennett.
T. S. Parvin.
Evan Evans.
William Frye.
Chauncey Swan.
Robert Lucas.

"Recommended by
Naphthali lodge,
No. 25 of St. Louis.
Nov. 20th, 1840.
"James Magehan, Sec'y."

Upon this petition the following letters of dispensation were granted:

"By the Most Worshipful Priestley H. McBride, Esqre, Grand Master: —

"To all and every our Right Worshipful and Loving Brethren

"*Greeting*:

"Know ye, that we, the Most Worshipful the Grand Lodge of the State of Missouri, at the petition of our Right Worshipful and well-beloved Brethren, Hiram C. Bennett, William Thompson and Evan Evans, and several other brethren, residing at and near the town of Burlington, in the Territory of Iowa, of the Ancient and Honorable Fraternity of Free and Accepted Masons, and for certain other reasons moving our Most Worshipful Grand Lodge, do hereby constitute the said brethren into a regular lodge of Free and Accepted Masons, to be opened in the town of Burlington, by the name of Burlington lodge, at their said request.

"And, of the great trust and confidence reposed in every of the said brothers, the Most Worshipful Grand Lodge doth appoint our Worshipful Brother, Hiram C. Bennett, Master, Brother William Thompson Senior Warden and Brother Evan Evans Junior Warden, for opening the said lodge and governing the same in the several degrees of Entered Apprentice, Fellow Craft and Master Mason.

"It is required of our friend and brother, the Worshipful Hiram C. Bennett, to take special care that all and every of the said brethren of your lodge, as well as those hereafter admitted into our body by your lodge, be regularly made Masons, and that they do observe, perform and keep all the rules and orders contained in our Book of Constitutions, and that the Ancient Landmarks be strictly attended to; and, further, that you cause to be entered in a book kept for that purpose an account of your proceedings, with a list of those initiated, passed and raised, or

otherwise managed, and transmit a copy of the same, with this letter of Dispensation, to our Most Worshipful Grand Lodge, at our annual communication on the first Monday in October, Anno Lucis 5841, Anno Domini 1841.

"Given at St. Louis, under the hand and private seal of the Most Worshipful Grand Master, by order this day of November, A. L. 5840, A. D. 1840.

"Jos. Foster, Deputy Grand Master.

"Attest:

"Richard B. Dallam,

"Grand Secretary of the Grand Lodge of the State of Missouri."

It may be noted that dispensation was granted to "Burlington lodge," and that the body retained that name until charter was granted. The name was then changed to "Des Moines lodge," by which it has ever since been known.

Having appointed a committee to draft and report by-laws (Frye, Swan and Parvin), the first business, even before organization, was reception of petitions for affiliation. These came from brethren who had been present at original meeting, but who, for reasons unknown, had not signed petition for dispensation. The document is here given:

"To the Worshipful Master, Wardens and Brethren of Burlington lodge working under a dispensation: —

"The petitions of the subscribers, regular Master Masons, respectfully represent that they are desirous of being admitted members of your lodge, if found worthy. They are all residents of Burlington, in the Territory of Iowa.

'November 30, 1840, A. L. 5840,

"Robert Martin,
Wm. D. McCord.
David Hammer."

The committee to whom this petition was referred made instant report, reciting acquaintance with the petitioners and knowledge that these were Master Masons in

good standing. For which reasons the members of the committee "cordially unite in recommending them as being worthy of being admitted to membership in our lodge, and ask that they be admitted accordingly. Thereupon a ballot was taken and these three brethren were received as members of the new lodge and participated in its organization."

Election of officers gave results as follows:

Hiram C. Bennett, W. M.
William Thompson, S. W.
Evan Evans, J. W.
William D. McCord, Secretary.
Robert Martin, Treasurer.
William Frye, Senior Deacon.
T. S. Parvin, Junior Deacon.
David Hammer, Steward and Tyler.

Work of the lodge was taken up with energy. By next evening the committee on by-laws was ready to report. The members were evidently anxious to test their quality as ritualists. For this reason by-laws were suspended and petitions received at a called meeting held December 3, 1840. With this permission Bro. Frye presented petition of James R. Hartsock and Bro. Parvin that of John H. McKinney. These were balloted for and accepted December 7th. Bro. Hartsock was the first to receive the E. A. and other degrees. Young, quick-witted and enthusiastic he soon became prominent among his brethren. Later his energy and ritualistic expertness were given play in Grand Lodge. In that body he rose rapidly and became Grand Master. His is a peculiar and not altogether fortunate history, which will be developed in proper place.

In an appendix to this volume will be found such facts as can now be gained of the lives of the petitioners and early members of this and the other three old lodges. It has been deemed best not to interrupt narrative of lodge affairs by introduction of biographical details. The

brothers whose names we have already recorded deserve large place in Masonic memory, and every possible effort has been made to gather needful details.

At a communication held December 9, 1840, "Brother J. H. McKinney proposed to present to the lodge a Bible of large size, which on motion of Bro. Curts was accepted. Whereupon, on motion of Brother Swan, Resolved, that the donation of a Bible to this lodge by Bro. J. H. McKinney be recorded on a blank leaf of the same, stating the date, the date the said lodge was organized, and the time that Bro. McKinney became a member of this lodge."

Of the original place of meeting the following is from the reminiscences of Mr. William Garrett, published in the Burlington Gazette in 1886:

"In 1837 there was a two-story frame built on Court, near Main street, the stairs on the west, outside, and in the first story Charles Neally had a dry-goods store, and in the second story was a school, Mother Sheldon's. It was also used for religious purposes, the Presbyterians, I think, first, and Christ church parish was organized there, Rev. John Batchelder, rector; the mother parish in Iowa. In that room the first Masonic lodge was instituted (now Des Moines No. 1)."

From the earlier minutes of Burlington lodge it appears that business was transacted while open on the first degree, and that Entered Appentices and Fellow Crafts participated in the discussions and voted upon all matters presented. This was the older custom, is still followed in some jurisdictions, and remained the rule of the lodge for a few years.

During these first years the fees for affiliation were two dollars; ten dollars for initiation and five dollars for each succeeding degree. The dues were fixed at twenty-five cents per month.

A study of the by-laws prepared at organization of the lodge reveals many clauses and provisions which will seem

strange to Masons of the present time. These can best be understood by knowledge of conditions, and of the traditions which were brought from other jurisdictions. The text of these by-laws is here given:

By-Laws of Burlington Lodge, U. D.

"*Article I.* The officers of the lodge shall consist of a Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, and a Tyler; all of whom shall be Master Masons, members of this lodge, and chosen by ballot at the stated meetings preceding the anniversaries of St. John the Baptist and St. John the Evangelist, in every year, and installed as soon thereafter as practicable, also, such others, officers to be appointed by the W. M., as may be necessary to conduct the business of the lodge. No brother shall be duly elected unless he receives a majority of all the votes given in.

"*Sec.* 2. This lodge shall hold her regular monthly meetings within the city of Burlington on the first Monday of every month at early candle-light; and on the Eve of St. John the Baptist and St. John the Evangelist at such hours as the Worshipful Master shall direct by due notice.

"*Sec.* 3. Called meetings shall be by the Worshipful Master (presiding officer). The expense of such meetings shall be in all cases paid by the person or persons for whose benefit the meeting was called; excepting meetings for charitable purposes, and those to be paid by the lodge.

"*Article II*

"*Sec.* 1. *The Duty of Officers.* It shall be the duty of the Worshipful Master to see the by-laws and regulations of this Lodge and those of Grand Lodge obeyed, and see that the several officers perform their respective duties. He may convene the Lodge at Pleasure, and it shall be his duty to do so whenever the benefit of the Craft requires it; he shall appoint all committees; instruct all uninformed

brethren in their Masonic duties; and not suffer the Ancient Landmarks of Masonry to be removed.

"*Sec.* 2. It shall be the duty of the Senior and Junior Wardens to assist the Worshipful Master in the performance of his important duties, and in conducting the business of the Lodge; in his absence to preside, in the order of seniority. The Warden, however, whose duty it may be, may waive his right thereto in favor of some competent Past Master present; should all three be absent on a regular meeting, in that case alone the brethren may exercise the same privilege as though the Wardens were present.

"*Sec.* 3. The Treasurer shall receive all monies from the Secretary, receipt for the same, and pay them out by order of the Worshipful Master and consent of the Lodge, (which order shall be his only voucher); to keep regular entries of his receipts and disbursements, and have his books and vouchers ready for examination at all times by any member of the Lodge who may desire it.

"*Sec.* 4. The Secretary shall keep a true record of all the proceedings of the Lodge necessary to be written, and make an annual report to the Grand Lodge of the state and condition thereof; receive all monies due the Lodge, pay them over to the Treasurer, taking his receipt for the same (which receipt shall be his only voucher). A few leaves in the back of the record book shall be kept for that purpose, and shall in all cases acknowledge himself satisfied as to the fee of each degree previous to conferring the same. He shall notify all the Lodges of the rejections, suspensions or expulsions of this Lodge by letter, as soon after as practicable, signed by him as Secretary of the Lodge. He shall keep all the books and papers of the Lodge in his possession, except the Treasurer's and Warrant; as also keep the Seal of the Lodge in his possession and observe all other duties pointed out by the Book of Constitutions and known by custom. For his services he shall be exempt from lodge dues and be paid Two dollars for every

diploma by him made out; provided, however, that in his absence any brother discharging his duties shall be entitled to the same fees, which amount shall be deducted from the fees of the regular Secretary.

"*Sec.* 5. The Deacons shall observe their duties, known, by custom, as laid down in the Book of Constitutions.

"*Sec.* 6. The Duty of Tyler shall be guard the outer attendance of absent members, when required by the Worshipful Master. For his services he shall be exempt from Lodge Dues and receive as compensation one dollar for each meeting, whether regular or called, except such meetings be convened for charitable purposes and then he shall not receive any compensation; provided, always, in the absence of the regular Tyler any brother performing the duties shall receive the same compensation, and said amount shall be deducted from the fees of the regular Tyler.

"*Article III*

"*Sec.* 1. Regular and orderly deportment shall be observed by each and every member; no religious or political dispute shall be brought into the Lodge; no member or visiting brother shall disclose any opinion given in the Lodge or any transaction thereof, and the penalty for violating any part of this section a reprimand by the presiding officer or by a resolution of censure for unmasonic conduct, which shall be spread upon the minutes of the proceedings of the meeting. For a repetition of either of these offenses the brother so transgressing shall be suspended or expelled, according to the nature of the offense, to be determined by ballot. A majority of all the members shall be necessary for the expulsion of a brother, and in cases the brother accused shall be furnished by the secretary with a copy of the accusation, a sufficient time previous to the hearing of the case. And it shall be the duty of the presiding officer to cause this section to be read whenever the good of the Craft may require it.

"*Sec.* 2. For a breach of these by-laws, or other unmasonic conduct out of the Lodge, it shall be the duty of the member or members acquainted with the circumstances to report the same to the lodge at its next regular meeting, in writing. Such offender shall be punished agreeable to the first section of this article. But if such accusation should prove to be groundless, and originated in a false or malicious design to injure the accused, then the accuser shall suffer the same penalty that would have been inflicted on the accused.

"*Sec.* 3. Should any dispute unhappily arise between any of the members of this lodge, it shall be the duty of the brother aggrieved to go to the offender alone, to settle it themselves. So, if he will hear thee, then thou hast gained thy brother, but if he will not make the necessary concession then it is the duty of the aggrieved to bring the matter before the Lodge, there to be dealt with according to the first section of this article.

"*Sec.* 4. Any brother found in a state of intoxication shall be considered a disturber of good order, and shall be led out of the lodge and for a repetition of the same offense shall be reprimanded, suspended or expelled, under the regulations of these by-laws.

"*Sec.* 5. Each member is inviolably bound to watch over the conduct of each other at all times, and for profane swearing or other unmasonic conduct to privately admonish the offender, and endeavor to reclaim him, if possible; but if persisted in, lay the facts before the Lodge, who shall call him to any account.

"*Article IV*

"*Sec.* 1. All business shall be proposed upon motion or resolution by a member rising and addressing the Worshipful Master in due form. The Master or presiding officer shall determine who is entitled to the floor in case more than one addressing him at one time. No member shall speak more

than twice upon the same subject until every member choosing to speak shall have spoken. Every question shall be determined by a majority present *viva voce*, or by ballot if required by two members. No visiting brother shall express his opinion on any subject without permission from the presiding officer.

"*Sec.* 2. Ballotings and votings shall be by members of this Lodge, and no member shall vote upon any question in which he is personally interested. But every member entitled to vote, when present shall vote, unless the Lodge for special reasons shall excuse him. A division of the question may be called for when the sense of the Lodge will admit of it. The presiding officer, in case of a tie, shall give the casting vote; whose decision may be appealed from by a vote of two-thirds of the members present.

"*Article V*

"*Sec.* 1. Every candidate for admission shall make known his request by petition in form, as laid down in the book of Constitutions, which petition shall be presented to the Lodge at a regular meeting, and if received the Worshipful Master shall appoint a committee of three Master Masons, members, who were not of those who recommended the candidate, to report at the next regular meeting as to the character and standing of the applicant, and on the report of said committee on motion a ballot shall be taken.

"*Sec.* 2. In balloting for the admission of a candidate one dissenting vote shall reject him, in which case the ballotings shall be had three several times, and if at the last there be one dissenting vote he shall be rejected.

"*Sec.* 3. Another brother wishing to attach himself to this lodge, shall apply by petition in writing at a regular meeting, which must be recommended by two Master Masons, members of this lodge. And he must produce a certificate or diploma of his having paid his dues in the Lodge to which he last belonged, provided such lodge still

continues to exist; or he may give satisfactory reasons in his petition why such certificate is not presented; whereupon said petition shall take the same course as petitions for initiations. The admission fee shall be two dollars, to be paid on signing the by-laws.

"*Sec.* 4. The fee for initiation shall be ten dollars, for passing and raising five dollars each, to be paid previous to the conferring of each degree; provided, however, that no part of this article shall be construed as to prevent this lodge from conferring degrees gratuitously on or admitting to membership ministers of the gospel or any other persons whom the lodge may consent to favor.

"*Sec.* 5. Every member shall pay into the hands of the Secretary twenty-five cents at each stated meeting, as lodge dues, except such officers as are exempted by these by-laws.

"*Sec.* 6. Any brother wishing to withdraw his membership may do so on paying his dues, and shall, if he requests it, receive a diploma, for which he shall pay the Secretary two dollars.

"*Article VI*

"*Sec.* 1. No member who shall be in arrears six months shall be entitled to vote or hold an office until such arrearages shall be paid, except the Lodge may determine that the brother can not pay the same without injury to himself or family.

"*Sec.* 2. Twelve months' delinquency or six months from the Lodge shall operate as a forfeiture of membership, unless the absence be unavoidable; and it shall be necessary to membership to be again admitted as provided for in other cases of admission.

"*Sec.* 3. Before any election the list of delinquents shall be called in order to ascertain who is eligible.

"*Sec.* 4. Candidates for advancement shall be examined in open Lodge or vouched for by a brother as to their proficiency in the preceding degree; which of itself shall not entitle them to advancement. A ballot shall be taken on

their moral character and regular deportment, as provided for in Article VII, Section 3 of these by-laws.

"*Article VII*

"*Sec.* 1. Visiting brethren shall send up their names, the Lodge to which they belonged or were last members of, who shall thereupon be vouched for or examined by an appropriate committee.

"*Sec.* 2. The Lodge may refuse to admit any visitor whose character is notoriously bad; the objection being stated by a brother making the motion.

"*Sec.* 3. These by-laws shall be read in open lodge at every regular meeting unless the Worshipful Master shall determine otherwise; and no amendment shall be made unless the same be proposed at a regular meeting, which if seconded shall lay over until the next, when it shall be acted upon and shall receive the concurrence of two-thirds of the members of this Lodge to become a part of the by-laws.

"*Sec.* 4. No part of these by-laws shall be dispensed with at any time, unless in cases of extreme emergency, to be so determined by a majority of all the members present.

"*Sec.* 5. Any brother being a member of this Lodge in good standing for fifteen years shall be exempt from Lodge Dues and be presented with a diploma free of charge.

"Sec. 6. These by-laws shall be recorded in a book, leaving a blank at each section for amendments, and shall be signed by each member thereby binding himself to conform to them; provided, farther; that any brother who has been raised in this lodge may become a member by subscribing to these by-laws.

"*Sec.* 7. Every member shall be furnished with a copy of these by-laws, that he may be fully informed of the rules and under which he is entitled to and bound to duties."

One hundred copies of these by-laws were printed by Brother Chas. Nagle, a newly-raised member, at an expense only of material, he making donation of his work.

With adjournment of the Territorial Legislature some of the original members of the lodge departed for their homes. We find these later as moving spirits in establishment of new Masonic centers. But until new lodges were instituted they were provided for. Thus at communication of January 7, 1841, motion was made and carried "that Brother Thomas Curts and Chauncey Swan be allowed to become quarterly members, and to pay dues accordingly."

At the same time brethren at Bloomington (Muscatine) were arranging for organization of a lodge at that place. Bro. T. S. Parvin was a resident of Bloomington and on February 4th he asked for and received a demit — the first granted by Burlington lodge. Thus his name appears upon petitions for the first two lodges in Iowa.

It is curious to find in these minutes such entries as this: "On motion of Bro. Robert Lucas, seconded by Bro. Evan Evans, a Lodge of Master Masons was opened." The method of procedure was then less distinctive, and more closely followed common parliamentary rules. The members were gathered from many points, with varying memories of Masonic regulations, and until increased knowledge and usage had resulted in settled forms, these unusual methods may be traced.

Among those received into the lodge during its first year of existence were several who were then or afterwards, prominent in affairs of the territory and state. March 1, 1841, James Clarke was initiated into the mysteries of Masonry. To him belongs the honor of issuing the first newspaper. This was the *Territorial Gazette and Burlington Advertiser*, dating from 1837. At the time of his entrance into the lodge John H. McKinney, another member, also owned an interest in the paper. In 1844 Bro. Clarke was appointed as the last territorial governor of Iowa. His interest in the lodge and in Masonry at large are matters of frequent reference and record.

At the meeting of June 14, 1841, there was presented

the petition of one whose name will be forever associated with the history of the Grand Lodge of Iowa. This was Oliver Cock, the first Grand Master of Masons for the jurisdiction of Iowa. In its proper place biographical sketch of this eminent brother will be found, and there is given a recital of his Masonic experiences.

Two more of the original members of the lodge severed their connection therewith during the first year of its history. These were Bros. Robert Lucas and Robert Martin. Their demits were requested and granted July 5, 1841. Bro. Lucas soon after became a member of Iowa No. 42 at Bloomington, and his deeds, as a citizen and a Mason, are known of all.

On St. John's Day, June 24, 1841, was held the election of officers resulting in choice of following brethren:

Wm. Reynolds, W. M.
J. H. McKinney, S. W.
Evan Evans, J. W.
Samuel Smith, Treasurer.
James R. Fayerweather, Secretary.
Charles Nagle, S. D.
James R. Hartsock, J. D.
David Hammer, Tyler.

For some reason, not explained in the minutes, another election for officers was held September 9th. Bro. Reynolds, elected Master in June, was not present at any intervening meeting, and this may have necessitated a new choice. This later election resulted:

H. C. Bennett, W. M.
Evan Evans, S. W.
J. H. McKinney, J. W.
John S. David, Treasurer.
Oliver Cock, Secretary.
Jas. R. Hartsock, S. D.
W. M. Devoe, J. D.
James W. Neally, Tyler.

By this time, evidently, the lodge room had been secured exclusively for Masonic purposes. We find action taken at the regular of September 16, 1841, "that Miss Lee have the use of the Tyler's room as a school room, at the rate of $2.50 per month, and that the expense of a lock for the inner door be at the persons occupying the Tyler's room."

The Grand Lodge of Missouri convened at St. Louis, October 4, 1841. Burlington lodge U. D. was not represented until the 6th, on which day Bro. H. C. Bennett registered. The work of preparing the necessary transcript was not taken up in time to be taken and presented to Grand Lodge. The original transcript and summary of work is before us, and is bald and unsatisfactory, betraying inexperience of those by whom it was compiled. Because of the negligence the Committee on Work of Subordinate Lodges made report as follows upon this lodge:

"Burlington and Coleman Lodges have not sent up a transcript of their work, as required by their dispensations and the by-laws of the Grand Lodge, but have laid before your committee their books. From the books of Burlington Lodge we find that the lodge on the 3rd December, 1840, received several petitions for initiation, and initiated the candidates on the 7th of same month. On the 9th of December, 1840, they received a petition, balloted for and initiated the candidate the same evening; same proceedings took place on the 12th and 16th December, 1840, and at several subsequent meetings. Such proceedings, your committee believe, can not be too severely reprehended, as it is not only a direct violation of the by-laws of the Grand Lodge and their own by-laws, but it opens the door for the most foul imposition. Time should always be allowed to inquire into the character of applicants. Your committee also find that this lodge has held two elections for officers, one on the 24th June, 1841, and again on the 9th of September, 1841, in direct violation of the thirteenth section of their own by-laws."

This laxity, or rather ignorance of Masonic requirements, was not confined to the brethren of Burlington lodge. Their errors appear to have been cited as example of what called for censure in the proceedings of many lodges. In summing up the committee recommended that a charter be granted to Burlington lodge, with others, "as soon as they send up to the Grand Secretary a complete transcript of their work, and their dues, if any."

The transcript was evidently completed after session of Grand Lodge, as the Secretary's endorsement thereon is as follows: "I, James Fayerweather, secretary of Des Moines lodge No. 41, do certify the foregoing to be a correct abstract of the records of said lodge. October 5, 1841." The date given is manifestly incorrect. The lodge did not receive name and number as "Des Moines No. 41" until charter was issued October 20, 1841. Nor was James Fayerweather secretary after the election held September 9th. This endorsement appears to be an attempt to cover negligence, at the price of inconsistency. Oliver Cock, as secretary, was at regular of September "Instructed to transcribe the records of this lodge for the benefit of the Grand Lodge of Missouri." The work not being completed Bro. Bennett took the books to St. Louis. Issuance of charter being dependent upon forwarding of transcript the task was doubtless expedited and charter issued October 20, 1841, even date with the like document issued to Iowa lodge No. 42, of Bloomington. The text of this charter (the original being turned over by Missouri to the Grand Lodge of Iowa) is as follows:

"Sit Lux et Lux Fuit.

"The Most Worshipful Priestley H. McBride, Esq., Grand Master

"To all and every our Right Worshipful and Loving Brethren, We, The Most Worshipful Priestley H. McBride, Esq., Grand Master of the Most Ancient and Honorable Society of

"Free and Accepted Masons in the State of Missouri, send greeting. Know ye that we, at the petition of our Right Worshipful and Beloved Brethren, Hiram C. Bennett, William Thompson, E. Evans, and several other brethren, residing at or near Bloomington, in the county of ....., and Territory Iowa, do constitute the said brethren a regular lodge of Free and Accepted Masons, to be opened at the aforesaid Burlington, by the name of Des Moines Lodge No. 41. And we further, at the said petition and of the great trust and confidence reposed in the above named three brethren, hereby appoint Hiram C. Bennett Master, William Thompson Senior Warden and E. Evans Junior Warden, for opening of the said lodge, and for such further time only, as may be thought proper by the brethren thereof. It being our will that this, our appointment, shall in nowise affect any future election of officers of that Lodge, but that the same shall be according to the regulations of the lodge, and consistent with the general laws of the Society contained in the Book of Constitutions. And we do hereby require you, the said Bennett, Thompson and Evans, to take special care that all and every the said brothers are or have been regularly made Masons, and that they do, perform, observe and keep all the Rules and Orders contained in the Book of Constitutions, and also such as may from time to time be recommended to you by us. And, further, that you do, from time to time, cause to be entered in a Book, to be kept for that purpose, an account of the proceedings in your Lodge together with such regulations as shall be made for the good government thereof, a copy of which you are in nowise to omit laying before the Grand Lodge, once in every year, together with a list of the members of Lodge. That you annually pay into the Grand Treasury the sum of seventy-five cents per member for each member of the Lodge, towards the Grand Charity Fund. And moreover we hereby will and require of you, the said Bennett, Thompson and

Evans, as soon as conveniently may be, to send an account in writing of what shall be done by virtue of these presents.

"Given at St. Louis, under our hand and seal of Masonry, this 20th day of October, A. L. 5841, A. D. 1841.

"P. H. McBride, Grand Master.

"Joat Bernard, D. G. M.

"Attested,

"Richard B. Dallam,

"Grand Secretary."

The list of members accompanying the returns made to Grand Lodge shows a total of twenty-six, as follows:

H. C. Bennett, Evan Evans, Robert Martin,* Wm. Frye, T. S. Parvin,* David Hammer, W. Thompson, Chauncey Swan, Thomas H. Curts, James R. Hartsock, J. H. McKinney, Chas. Nagle, James R. Fayerweather, W. D. McCord, Samuel Smith, John S. David, W. M. Devoe, James Clarke, James Hall, James W. Neally, R. R. McColly, W. Reynolds, H. R. Thompson,* John Lerue, Oliver Cock, Thomas Graham.

* Demitted.

With the regular communication of November 1, 1841, the name of "Des Moines Lodge No. 41" first heads the minutes. It is evident that the brothers were somewhat neglectful of their duties. Thus at this meeting we note presentation of a resolution, providing "that each member of the lodge who shall fail in attending the regular monthly meetings, and shall not offer a reasonable excuse to a majority of the lodge shall be fined fifty cents for such failure, and every member of this lodge who shall fail in punctual attendance at the hour of said meeting, and shall not offer a reasonable excuse for such neglect, shall be fined twenty-five cents for such neglect."

The approach of St. John's Day (December 27, 1841) prompted the brethren to a first celebration. A communication from Iowa lodge perhaps prompted action. First mention is of a committee "to solicit the Burlington Acad-

emy of Music to attend the celebration of St. John the Evangelist's day, and to sing some odes that the lodge may select." It is indeed unfortunate that the Secretary made no record of this meeting. On this occasion was delivered the first Masonic address ever heard in Iowa, Bro. Henry Hugins being the orator. A copy of this address is preserved by publication in the *American Masonic Register*, of Albany, N. Y., in issue of March 12, 1842. From notes afterwards appearing in the minutes we find that the exercises were public and held in the Methodist church, the sexton of which presented an account for services. So well pleased were the brethren with Bro. Hugins's address that the following resolution was presented and adopted:

"Resolved, By the members of Des Moines Lodge No. 41 that for the able and eloquent address delivered by Bro. Hugins before the members of this Lodge on the nativity of St. John the Evangelist, he be invited to become a member of this Lodge free of charge."

At the regular meeting held February 7, 1842, there was presented the petition of John C. Breckenridge. This deserves notice because of the after prominence of the brother. At that time a young lawyer, practicing at Burlington, he received the degrees of Symbolic Masonry in Des Moines lodge. These records show that he was an active member and held various offices, rising to that of Senior Warden, before he left the city. The events of his maturer years, his rise to political and military prominence, his services as Vice-President of the United States, candidacy for the presidency, as representative of the southern irreconcilables, and his achievements in the field as general of the Confederate army, all these things are matters of common knowledge.

The Grand Lodge of Missouri was watchful over the interests of its constituent bodies. Those lodges which afterward united to organize the Iowa Grand Lodge owed much to the care taken for instruction of their officers and

members by Missouri. Bro. W. P. Coleman, W. M. of Coleman lodge No. 40, St. Louis, as Grand Visitor, was present at the meeting of February 15. There was then much work, and seven communications were held, during which the officers were exercised under a critical eye. The expenses of this visit, it was supposed, would be required from the lodge, but upon inquiry, it was found that no obligation was incurred. To mark appreciation — the Secretary parenthetically and naively remarking that "the treasury is in a low state" — it was resolved:

"That the sum of thirty dollars be and the same is hereby appropriated for payment of Bro. Coleman's expenses to this place and that the thanks of Des Moines Lodge No. 41 be tendered to Bro. Willis P. Coleman for the zeal he has displayed in instructing those who are members of an institution of which he is a bright and shining light."

The first note of discord is heard in proceedings of March 2, 1842, when Bro. Oliver Cock preferred charges of unmasonic conduct against Bro. Thomas C. Graham, who had but recently affiliated with the lodge. The form of these charges are, as matter of curious information, here given:

"Thomas C. Graham, I do charge you with gross unmasonic conduct, to-wit: of being guilty of defrauding a brother Master Mason out of clothing to the amount of near forty dollars; of defrauding a brother Master Mason out of five dollars; of defrauding a brother Master Mason out of a pair of boots, for which you pledged your word as a Master Mason; of circulating base falsehoods."

The committee appointed to investigate these charges reported that the same were fully substantiated by the evidence. A ballot was then taken to fix penalty, which resulted in unanimous vote for expulsion. This proceeding was, by resolution, sent to the Grand Lodge of Missouri and that body requested to publish the facts and causes for expulsion in some St. Louis paper and in the Burlington

Gazette. Truly the way of the Masonic transgressor in those severe and conscience-governed days was hard.

March 7, 1842, Bro. James R. Fayerweather resigned as Tyler and Bro. Charles Nagle, J. D., asked for and was granted a demit. In their places Bro. John Wendel was appointed Tyler and Bro. Dean Rogers as Junior Deacon. At this time, also, the financial condition of the lodge had improved, and money advanced by brethren for dispensation was ordered refunded. It was provided, too, that "the lodge pay postage on all letters or papers addressed to any member of this lodge on Masonry." Bro. J. H. McKinney was allowed fifteen dollars for printing one hundred copies of by-laws, "to be paid when the lodge shall have made the money."

At this time the furnishings and arrangements of the lodge room required improvement. "Mr. Fordney offered the house to be finished for one hundred dollars a year, for ten years." The committee was instructed to take lease on these terms for five years, with privilege of renewal. Afterwards it was arranged with the owner "to finish the room according to a draft made for $100 per year, and $10 for making two fire-places."

Officers were elected at communication of June 6, 1842, as follows:

Oliver Cock, W. M.
James R. Hartsock, S. W.
William Devoe, J. W.
John S. David, Treasurer.
Jacob Gauby, Secretary.
Dean Rogers, S. D.
Thomas Bullock, J. D.
John Wendel, Tyler.

Installation immediately followed, and on this occasion first mention is found of the Past Master's degree, the same being conferred upon Bro. Cock as a pre-requisite to his position as presiding officer.

Reports having circulated of difficulties and bitterness of feeling between two members of the lodge, a committee, consisting of Bros. Devoe, McKinney and Bullock, were appointed to attempt a conciliation. The duty of this committee was further enlarged "to enquire into any difficulties existing between Master Masons." The reports in question grew out of cases brought in justice court, and was referred by committee to the lodge for adjudication. Bros. Wendel and Fayerweather were the parties involved and these presented evidence which completely exonerated them in the judgments of the brethren. Reconciliation was effected, and again the "lodge closed in peace and harmony."

Again in August the lodge was instructed and inspected by a Grand Visitor, Bro. A. T. Douglass, of Sparta, Mo. Bros. T. S. Parvin and B. S. Olds, of Iowa lodge, were visitors at the series of meetings called for purposes of instruction. These were held August 4, 5 and 6, 1842, with afternoon and evening sessions.

It would appear that those with authority interfered with duties of the Stewards, and it was resolved "that no refreshments be paid for unless furnished by the Stewards or on their order."

Des Moines lodge was represented at session of the Grand Lodge of Missouri, held at St. Louis, October 10, 1842, by Bro. James R. Hartsock, S. W., and he was made member of Committee on Chartered Lodges. It was again evidently a season of financial stringency for the lodge, for a special committee reported that they "had before them the application of Des Moines lodge, setting forth various reasons why they have not sent up their dues, and recommended an indulgence of sixty days to that lodge." For purposes of supervision and instruction an Eighth district was formed, consisting of lodges at Galena, Illinois, Burlington, Bloomington, Dubuque (U. D.), Iowa City (U. D.), and Mineral Point, Wisconsin Territory.

Again the work of Des Moines lodge was criticised,

this time "for violation of the eighteenth section of the by-laws of Grand Lodge, by receiving petitions at called meetings and initiating candidates before the lapse of twenty days. The report made by the Burlington brethren for the Masonic year showed twenty-four initiated, twenty-two passed and twenty-two raised. The total number of members was thirty.

Among visitors at a meeting of the lodge held October 31, 1842, appears the name of "Right Rev. Sir Jonathan Nye, P. G. M." This distinguished brother had filled the Grand East of Vermont, had been a very prominent figure in the Masonic history of his times, and was at the time of this visit very near the end. Born at Wareham, Mass., March 5, 1781, he passed to his rest at Fort Madison, Iowa, April 1, 1843, The "*Right* Rev." of the minutes can not be explained, other than as a term of appreciation, as such title is, we believe, unknown in the Congregational church, in the ministry of which denomination Bro. Nye had served. His Masonic career was notable. During the years of persecution he was fearless and uncompromising in defense of the traduced fraternity. In 1815 he was elected Grand Master of Vermont, and re-elected for the two succeeding years. He was afterwards Grand Chaplain of the Grand Lodge of New Hampshire. Elected Grand High Priest of Grand Chapter of New Hampshire in 1822-23 he was chosen to chief office of the General Grand Chapter in 1835. He followed DeWitt Clinton, first General Grand Master of the Grand Encampment, Knight Templar, presiding at the meeting of 1829, as deputy, and pronounced the eulogy over his predecessor. He filled this high office from 1829 to 1835. In 1842 Bro. Nye removed to Illinois and for some time served as "Organizing" Lecturer. In this capacity he instituted "Mormon Lodges" at Nauvoo and elsewhere, one of which was named in his honor. The later months of this eminently active and useful life were spent in Iowa. Death came while he was at Fort Madison, preparing to

deliver a Masonic address. Among strangers, who were nevertheless brothers, he answered the Master's call.

The relevancy of this digressive sketch will be apparent when it is stated that to Bro. Nye was first submitted the project for instituting a Grand Lodge of Iowa. The record thus baldly states that fact: "On motion Bro. Nye was requested to give his opinion as to forming a Grand Lodge in Iowa. His opinion being in favor, on motion a committee of five was appointed to write to the lodges at Bloomington and Montrose to meet at Burlington for the purpose of forming a Grand Lodge of Iowa. The committee appointed are Bros. H. C. Bennett, H. T. Hugins, J. C. Breckenridge, J. H. McKinney and Evan Evans."

This committee, we learn, performed its duty, but time was not yet ripe for the purpose. The lodge at Montrose was already falling into difficulties, which finally ended in its disruption. This forms subject of a separate chapter. Iowa lodge at Bloomington saw the obstacles in the way, and not until the two lodges of Dubuque and Iowa City had received charters could the project be carried through.

At this same meeting "Bro. Nye was requested to deliver a lecture before the fraternity and public on Thursday evening next at half past six o'clock, which request was granted by Bro. Nye." This is referred to thus at the following communication: "Bro. Breckinridge offered a resolution, that the thanks of this lodge be given to Bro. Jonathan Nye for the beautiful, able and instructive discourse upon the origin, history and principles of our Order delivered by him at the request of this lodge in the Methodist church in this city Thursday evening next, and that a copy of the same be requested for publication. That on motion a committee of three be appointed to wait on Bro. Nye and ascertain if he will grant the request of the lodge and prepare a copy of said address for publication. Bros. Breckinridge, Bennett and McKinney were appointed said committee." But the lecturer was not disposed to put

his words into print. The committee reported "that they had made the request of Bro. Nye, and that he declined having the same published, whereupon the committee was discharged."

Improvements in the lodge room and its conveniences are noted from time to time. November 7, 1842, appears "account of Lyman Cook for two dog irons for the lodge for $2.31 was presented and ordered to be paid." A stove was also provided, for which Bro. Bennett was allowed a claim of ten dollars. Candles were the most frequent articles of purchase, as bills presented by the Stewards disclose.

The sixty days' indulgence granted by the Grand Lodge for payment of dues had nearly expired, and there were no funds to meet payment of the note which Bro. Hartsock, as representative of the lodge, had executed. This instrument, meanwhile, was drawing interest at the rate of ten per cent. Collection of dues was a business matter with the Grand Lodge of Missouri. December 5th it was ordered that "a letter be written to the Grand Lodge, requesting them to withhold the note for collection given them for dues from this Lodge to the Grand Lodge."

On the evening named officers were again chosen, the election resulting:

Oliver Cock, W. M.
John C. Breckinridge, S. W.
L. E. Reynolds, J. W.
John S. David, Treasurer.
Jacob Gauby, Secretary.
Dean Rogers, S. D.
Thomas Bullock, J. D.
John Wendel, Tyler.

The subject of Grand Lodge was revived and discussed at the regular held March 5, 1843. "Communications were received from the Bloomington lodge and Rising Sun lodge, Montrose, upon the propriety of forming a Grand Lodge

in Iowa Territory. These were read, when on motion a committee of five were appointed to ascertain the propriety of forming such Grand Lodge in Iowa Territory. The following brethren compose said committee: Hugins, David, Breckinridge, Cock and Corse."

This committee evidently did its work effectually and promptly as is evidenced by the following note made by Bro. Parvin as prefatory to the first volume of Grand Lodge proceedings:

"On the 10th day of May A. D. 1843, a Masonic convention was held at Iowa City, Iowa Territory, composed of delegates from Iowa, Dubuque and Iowa City lodges (Des Moines Lodge was not officially represented, though the records of Iowa City Lodge show Bro. Wesley Jones present in behalf of the Burlington brethren). These assembled pursuant to a resolution adopted by Iowa Lodge No. 42, at Bloomington, *at the instance of Des Moines Lodge No. 41 at Burlington*, asking said lodge to name a time and place for the holding of a convention to take measures for the organization of a Grand Lodge of Iowa," etc.

The details of this convention appear in more appropriate place. Suffice it to say here that the delegates urged the lodges to each send three representatives to the coming session of the Grand Lodge of Missouri and at that time and place to take necessary action for organization of an Iowa Grand Lodge.

A method of procedure which will appear odd to present day Masons is shown by language of the minutes. It was then and long afterwards customary to open lodge on all three degrees to reach that of Master Mason. If therefore business or work of a succeeding communication was upon that degree lodge was "adjourned" and at next meeting simply "called from refreshment to labor."

Officers elected June 5, 1843, were:

Oliver Cock, W. M.

John C. Breckinridge, S. W.

J. L. Corse, J. W.
John S. David, Treasurer.
J. R. Fayerweather, Secretary.
E. E. Dill, S. D.
Thomas Bullock, J. D.
Dean Rogers, Tyler.

First mention of Capitular Masonry in Burlington appears in record of meeting held August 7, 1843, when it was resolved unanimously "that the Chapter of this place be allowed to use the lodge room for one year, at the rate of twenty-five dollars per year."

The lodges did not act upon recommendation made by the convention which met at Iowa City relative to sending three representatives to Grand Lodge. Oliver Cock was sole delegate from Des Moines lodge and only Iowa lodge was represented by two brethren. But while those present did not feel justified in proceeding to an organization of Grand Lodge it is on record that —

"Representatives of the several Iowa lodges met at the hall of the Grand Lodge of Missouri, Bro. Ansel Humphreys, of Iowa Lodge, D. D. G. M., presiding, on the 11th of October, A. D. 1843, and recommended that the chartered lodges of the Territory meet in convention at Iowa City, in the first Tuesday, (2nd day) of January, A. D. 1844, for the purposes aforesaid."

The report of work for the Masonic year, made by Des Moines lodge to the Grand Lodge of Missouri, indicates a falling off in interest or material. Seven were initiated, seven passed and six raised. The total membership had dropped to twenty-five.

A curious entry upon the minutes is noted November 6, 1843: "A motion was then submitted that a committee be appointed to consider the propriety of preparing a stove for the purpose of burning stone coal, which was adopted, and Bros. Fordney, Jones and Reynolds were appointed such committee." A search through newspaper files of the

period under review gives us information that this "stone coal" or anthracite was at that time being brought to Ohio and Mississippi river points in small quantities and that its burning qualities and character of stove necessary were being tested by many experiments. The problem involved was beyond the lodge committee's ingenuity. At a subsequent meeting they asked for further time for investigation, and after that are heard of no more.

The officers chosen December 4, 1843, were those holding when Grand Lodge of Iowa was established, being the following:

Oliver Cock, W. M.
J. L. Corse, S. W.
H. T. Hugins, J. W.
Wesley Jones, Treasurer.
J. R. Fayerweather, Secretary.
F. Brooks, S. D.
A. Fordney, J. D.
E. E. Dill, Tyler.

In anticipation of early formation of Grand Lodge communications between the Iowa bodies were frequent and were thoroughly discussed. Thus at the meeting last mentioned "communications were received from Dubuque lodge and from Iowa lodge at Bloomington respecting the doings of delegates from the several lodges of the Territory at the Grand Lodge of Missouri. These were read and referred to a committee appointed by the Worshipful Master, to-wit: Bros. Hugins, McKinney and David, to which, on motion, the Worshipful Master was added."

Within a week this committee made report, heartily endorsing the action taken and agreeing with the sister lodges to send delegates to a convention for the purpose of organizing a Grand Lodge. Copies of the report, in form of resolutions, were ordered sent to lodges at Bloomington, Iowa City, Dubuque and Montrose.

Again the lodge resolved to celebrate publicly the feast

of St. John the Evangelist. Suggestion to this end was made at a called meeting held December 9, 1843, and Bros. Hugins, McKinney and Fayerweather were instructed to consider the matter and make speedy report thereon. Their decision was favorable for such celebration, and the committee on arrangements was at once appointed. The Master and Secretary were also instructed to invite the attendance of other lodges and of individual Masons, and to properly notify the public by means of the territorial newspapers. The minutes on this occasion (December 27, 1843) give us some indication of the program. From this account it appears that thirty brethren were present, this number including twelve visitors. The record is worth transcription:

"The lodge was called to labor on the third degree of Masonry, and according to arrangements proceeded to form a procession as set forth in the programme of the Committee. The lodge then marched to the Methodist church, where the Worshipful Master delivered an address to a crowded and listening audience, after which and the other exercises being finished, the Worshipful Master and brothers returned to the lodge room. It being announced that the dinner prepared for the occasion was ready, the Craft proceeded to partake of the same, after which they again repaired to the lodge room and the thanks of the Craft were returned to the Worshipful Master for his able address. The lodge was then closed, peace and harmony prevailing."

The regular communication of January 1, 1844, the last held under Missouri authority, brought in six petitions for Masonic light, — the largest number at any one meeting since organization of the lodge.

On January 2, 1844, delegates from the four lodges met at Iowa City, and there took such action as was requisite to form an independent Grand Lodge. Des Moines lodge was represented in this important convention by Bros. J. H. McKinney, Wesley Jones and H. T. Hugins. Only the

latter held official position, he being Junior Warden. Bro. McKinney appeared as proxy for Oliver Cock, W. M., and Bro. Jones for J. L. Corse, S. W. The details of this convention and first session of Grand Lodge will appear in proper place. It but remains to mention that choice for the first Grand Master of Masons in Iowa fell upon the presiding officer of Des Moines lodge — Bro. Oliver Cock.

To make formal record of the change Des Moines lodge was called in special communication January 13, 1844, for that last time as "No. 41." The delegates who had attended at Iowa City made their report, after which the following resolutions were adopted:

"Resolved: That the proceedings of the delegates from this lodge to the convention at Iowa City be approved; the doings of the convention so far as they relate to this lodge be confirmed, and the Charter furnished by the Grand Lodge of Iowa as a substitute for that deposited with said Grand Lodge, be accepted."

Further action tendered "a vote of thanks to the delegates for the zeal and attention displayed in the management of the business intrusted to their care. Also that the sum advanced by the delegates (ten dollars) be refunded to them out of the money in the treasury of this lodge. Also that the Stewards draw upon the Secretary for funds to furnish what is necessary for the lodge."

With this entry closed its work under the old regime. Its further history is a part of that of the Grand Lodge of Iowa. Through all the succeeding years the lodge at Burlington has lived up to its place of honor as first among equals.

The report made to the new Grand Lodge gave list of officers and members as follows:

Oliver Cock, Worshipful Master.
J. L. Corse, Senior Warden.
H. T. Hugins, Junior Warden.
Wesley Jones, Treasurer.

James R. Fayerweather, Secretary.
Francis Brooks, Senior Deacon.
Adam Fordney, Junior Deacon.
E. E. Dill, Tyler.
George Blickhaus, Steward.
Lewis Teuischer, Steward.

Master Masons — William Thompson, John S. David, Wm. D. McCord, John H. McKinney, William M. Devoe, James Clarke, James W. Neally, John Wendel, Dean Rogers, L. E. Reynolds, John Sallada, Jacob Gauby, E. D. Rand, Peter Beers, B. F. Weeks.

Entered Apprentices — Ezra Bernis, James H. Miller.

Of the original eight petitioners, the name of only one, Bro. William Thompson, remained upon the rolls of the lodge, Some of the others we shall meet again, in new locations, doing good work for Masonry and for Iowa. A few had already disappeared beyond the ken of this history or had, even within these few years, passed from labor to reward.

From time of organization of Grand Lodge until the present the line of Worshipful Masters of Des Moines lodge has been as follows:

1844—Oliver Cock.
1845—John G. Foote.
1846—J. S. Dunlap.
1847—J. S. Dunlap.
1848—W. D. McCord.
1849—Dean Rogers.
1850—Oliver Cock.
1851—Turton J. Copp.
1852—Turton J. Copp.
1854—Thomas M. Williams.
1855—J. M. Broad.
1856—W. D. McCord.
1857—Thomas W. Newman.
1858—Turton J. Copp.
1859—John Scraff.
1860—John Scraff.
1861—E. McKitterick.
1862—M. E. Gillette.
1863—M. E. Gillette.
1864—M. E. Gillette.
1865—Juston E. Dow.
1866—M. E. Gillette.
1867—M. E. Gillette.
1868—Turton J. Copp.
1869—Turton J. Copp.
1870—Samuel W. Snow.
1871—Frank Phelps.
1872—Logan Steece.
1873—A. J. Hillhouse.
1874—Thomas C. Scoles.

1875—James Whittaker.
1876—Turton J. Copp.
1877—J. A. Pilger.
1878—Evan M. Willis.
1879—Evan M. Willis.
1880—Evan M. Willis.
1881—Evan M. Willis.
1882—S. H. Stutsman.
1883—H. M. Dean.
1884—C. P. DeHass.
1885—William C. Cross.
1886—William C. Cross.
1887—William C. Cross.
1888—S. H. Stutsman.
1889—Luke Popple.
1890—Luke Popple.
1891—Fred Bade.
1892—H. A. Russell.
1893—Luke Popple.
1894—Luke Popple.
1895—A. F. Cook.
1896—Samuel Herschler.
1897—A. F. Cook.
1898—A. F. Cook.
1899—Charles H. Walker.
1900—John H. Pitchforth.
1901—E. F. Hass.
1902—John B. Staples.
1903—John B. Staples.
1904—John B. Staples.
1905—John B. Staples.

IOWA LODGE NO. 42 (NOW NO. 2)

The Masonic activity manifested at Burlington early in the winter of 1840-41, and which had resulted in formation of Des Moines lodge No. 41, had an almost immediate influence elsewhere. First to feel the impulse and to be stirred to rivalry was the growing and ambitious town of Bloomington (now Muscatine). The two river settlements were closely knitted together, even in social matters. There was constant interchange of ideas between the two communities. Burlington being the temporary capital of the territory, attracted men from all the surrounding towns, drawn thither by public business or the exigencies of settlement procedure. The establishment of a Masonic lodge speedily became known. While the territorial legislature was in session many of the scattered brethren had opportunity of meeting with this little band of Masons at Burlington, and love for the institution, taught in old homes, was kept alive.

Theodore S. Parvin, then a young lawyer, had home with his parents at Bloomington. He was one of the petitioners for dispensation for Des Moines lodge No. 41. That body, as we have seen, included several who were only temporary residents of the territorial capital. These were of course anxious to carry back with them into their home communities the torch lighted at a new altar. Iowa Masonry had become an established fact; its growth and expansion was only matter of a short time. Bro. Parvin having been active in securing dispensation at Burlington, was thus acquainted with methods of procedure, and from him the brethren at Bloomington sought counsel as to the necessary course to be pursued. According to his advice action was taken, and in the Bloomington *Herald* of December 25, 1840, appeared the following:

"NOTICE.

"There will be a meeting of Free and Accepted Masons at the home of Josiah Parvin on Wednesday, the 30th inst., for the purpose of taking into consideration the formation of a lodge in this place. Members in good standing are respectfully invited to attend."

Nothing remains to give us intimation of the proceedings of this meeting, beyond formal statement that, "it was resolved to take steps for securing a dispensation from the Grand Lodge of Missouri for a lodge of Masons in this place." The names of those who were present have not been preserved.

The first document bearing upon the history of this lodge is a letter from T. S. Parvin to Richard B. Dallam, Grand Secretary of the Grand Lodge of Missouri. This is dated January 18, 1840. Bro. Parvin had but arrived home on the preceding day, and was made acquainted with the purposes of the brethren at Bloomington. In this letter was given outline of the prospects and intentions of the

Craftsmen, and an intimation that dispensation would be asked for soon.

There was a desire to become perfect in the work, or rather to become habituated to each other and to the variations in renditions which each had brought from his former lodge home. Thus on the 20th of January, 1841, the journal records this fact: "Attended a meeting of Masons this evening. There were present, Ansel Humphreys, acting as Worshipful Master; John Lilly, Jr., as Senior Warden; B. S. Olds as Junior Warden; Joseph Williams, Secretary; Josiah Parvin, Treasurer; T. S. Parvin, S. D.; B. P. Howland, J. D.; S. B. Shortridge, Tyler. There were also Bros. Stephen Whicher, Jr., Clark Matthews, Alex Lewis, Isaac Magoon, Jermiah Fish, Benj. Weed, Jr., Irad C. Day, Matthew Matthews, P. G. Jeans, Moses Couch and S. S. Lathrop."

From the same source of information we learn that similar meetings were held on the evenings of January 25th, 28th and 30th, also on February 1st and 8th. These were all held for purposes of instruction and before reception of dispensation. This important document bears date February 4, 1841, the petition therefor being received by Grand Secretary Dallam two days before.

Bro. T. S. Parvin, while a signer of this petition, was until the very date of grant of dispensation a member of Des Moines lodge No. 41. At the meeting of this latter body, held February 4, 1841, "on motion made and seconded Bro. Parvin was allowed to demit from this lodge, it appearing that all dues from him have been paid up, and it was voted that an order to that effect be noted on the minutes."

The dispensation was received by Bro. Parvin, as indicated in his journal, on February 12th. The next day being Saturday it was not deemed expedient to hold first meeting of the lodge. Instead another gathering for in-

struction was called, at which time there was given "a lecture on the third degree, by Bro. Ansel Humphreys."

The original minute book of Iowa Iodge No. 42 begins with the date of Monday, February 15, 1841, and the proceedings of this first meeting are worthy of transcription. The record is in the clear handwriting of Bro. Joseph Williams, Secretary *pro tem*, then Chief Justice of the Supreme Court of the Territory of Iowa. The book is long and narrow, and would now be deemed altogether unsuited for such purpose. But it was and is strongly bound, the paper good and the ink of lasting quality. The lines traced some sixty-five years ago are not perceptibly faded. The first meeting is thus recorded:

"Minutes of Lodge Proceedings of Iowa Lodge No. 42, at the town of Bloomington, in the Territory of Iowa, being of the Ancient and Honorable Fraternity of Free and Accepted Masons, commencing and dated on the 15th day of February, A. L. 5841; A. D. 1841.

"And for authority to work according to the ancient landmarks of the fraternity a dispensation, of which the following is a true copy, has been duly received from the Most Worshipful the Grand Lodge of Missouri, viz:

" 'GRAND LODGE OF MISSOURI.

" '*Sit Lux et Lux Fuit.*

" 'By the Most Worshipful Priestley H. McBride, Esqre, Grand Master.

" 'To all and every our Right Worshipful and Loving Brethren — *Greeting*:

" 'Know ye, that we, the Most Worshipful the Grand Lodge of the State of Missouri, at the petition of our Right Worshipful and well-beloved brothers, Ansel Humphreys, John Lilly, Jr., and Benj. S. Olds and several other brethren, residing at and near the town of Bloomington, in the Territory of Iowa, of the Ancient and Honorable Frater-

nity of Free and Accepted Masons, and for certain other reasons moving our Most Worshipful Grand Lodge, do hereby constitute the said brethren into a regular lodge of Free and Accepted Masons, to be opened in the town of Bloomington, by the name of Iowa Lodge No. 42, at their said request.

"'And of the great trust and confidence reposed in every of the said Brethren, the Most Worshipful Grand Lodge doth appoint our Worshipful Brother, Ansel Humphreys, Master; Brother John Lilly, Jr., Senior Warden and Brother B. S. Olds, Junior Warden, for opening the said lodge and governing the same in the several degrees of Entered Apprentice, Fellow Craft and Master Mason.

"'It is required of our friend and brother, the Worshipful Ansel Humphreys, to take special care that all and every of the said brethren of your lodge, as well as those hereafter admitted into our body by your lodge, be regularly made Masons, and that they do observe, perform and keep all the rules and orders contained in our Book of Constitutions, and that the Ancient Landmarks be strictly attended to; and, further, that you cause to be entered on a book kept for that purpose an account of your proceedings, with a list of those initiated, passed and raised, or otherwise managed, and transmit a copy of the same, with this Letter of Dispensation, to our Most Worshipful Grand Lodge at our annual communication on the first Monday in October, Anno Lucis 5841, Anno Domini 1841.

"'Given at St. Louis, under the hand and private seal of the Most Worshipful Grand Master, by order this 4th day of February, A. L. 5841, A. D. 1841.

"'JOS. FOSTER, Deputy Grand Master.

"'*Attest*:

"'RICHARD B. DALLAM,

"'Grand Secretary of the Grand Lodge of the State of Missouri.'

"The dispensation of which the foregoing is a true

copy having been read to the brethren present, with purpose of considering the acceptance of the same, and the propriety of opening a lodge of Free and Accepted Masons, in accordance with the provisions of the said dispensation:

"Whereupon the following brethren, all being tried and accepted Master Masons, viz:

"Ansel Humphreys, Worshipful Master.

"John Lilly, Jr., Senior Warden.

"B. S. Olds, Junior Warden.

"Josiah Parvin.

"Silas S. Lathrop.

"Isaac Magoon.

"Jos. C. Matthews.

"Theodore S. Parvin.

"B. P. Howland.

"Alex. Lewis.

"Joseph Williams, and

"Philip G. Jeans, who acted as Tyler.

"It was unanimously resolved and agreed to that the foregoing dispensation be accepted by the brethren in the town of Bloomington as the authority by virtue of which a regular lodge of Free and Accepted Masons shall, from and after this time, be constituted, by the name of Iowa Lodge No. 42."

It then became necessary to consider ways and means, and it was resolved that the brethren "should each advance the sum of three dollars to be appropriated to procure furniture for the lodge, which sum shall stand to the credit of each of the brethren who shall so advance it."

By this method thirty-six dollars were raised, those present each paying the sum of three dollars. Of this amount twenty-three dollars were paid for dispensation, three dollars to T. S. Parvin for jewels and ten dollars placed in the lodge treasury.

On the next evening, February 16th, the lodge again met to complete its organization. There is a quaint for-

mality in the language of these old records, which inform us that "lodge standing opened on the Master Mason's degree, the Worshipful Master duly appointed our brother, Theodore S. Parvin, a Free and Accepted Master Mason, as Senior Deacon, of this lodge, to perform the duties of that office till the time of annual election." Benjamin P. Howland was appointed Junior Deacon and Samuel Shortridge Tyler, with Joseph C. Matthews and Philip G. Jeans Stewards. Bro. Josiah Parvin was unanimously elected Treasurer and Bro. Joseph Williams Secretary. Installation at once followed, Bro. Joseph Williams inducting the Worshipful Master into the oriental chair, when the latter installed his subordinate officers.

A committee on by-laws was appointed, which reported at a communication held February 22nd. The lodge was now fully organized and equipped for Masonic work, and at the meeting of March 1, 1841, Bro. Dr. B. Covell was proposed for affiliation. He was duly balloted for and admitted April 5th, the first addition to the original petitioners. The petition of Rev. Nathan Jewett "for the mysteries of Masonry," was received and referred March 15th, and he was initiated May 3rd, receiving the degrees without fee as a minister of the gospel.

Within three months of the time of organization the energetic brethren of No. 42 were casting about for a plan by which they might have a lodge home of their own. On the records of April 5, 1841, we read:

"The matter of inquiry concerning the procurement of a suitable room for the accommodation of the members of this lodge for the transaction of business having been called up, and the committee not being prepared to report, it was

"Resolved, That the committee appointed for that purpose be requested, as speedily as possible, to communicate with the persons authorized by the Episcopalian congregation of this place, so as to ascertain the plan, terms, etc.,

upon which a house can be erected suitable for both the lodge and congregation, and report to a meeting of this lodge to be called for the purpose as soon as practicable after they shall obtain the necessary information."

By May 6th the "Worshipful Master, as chairman of the building committee, presented a report on the expediency of erecting a hall, which on motion of the Senior Warden was accepted, adopted and placed on file. On motion of Brother Isaac Magoon a committee of three was appointed to procure subscriptions for the purpose of aiding the lodge in the proposed building. Whereupon the W. M. appointed Bros. T. S. Parvin, B. P. Howland and P. G. Jeans said committee."

These same brethren, having speedily proven their quality, were also appointed as "a committee to act jointly with the committee on the part of the Episcopalian church in erecting a building for the accommodation of that church and of Iowa lodge."

Further information is gleaned regarding this, the first lodge room erected for the purpose in Iowa, from the reminiscent writings of the late Bro. J. P. Walton. In his history of Hawkeye lodge No. 30 is given an introductory chapter all too brief, devoted to the early days of Masonry in Muscatine. He says:

"A contract was made on the 6th of May, 1841, with the vestry of Trinity church, J. S. Richman acting as their committee. The Masons agreed to put on a second story to the Episcopal church, about to be erected. The building was completed in the season of 1841. The Masons held their first meeting therein December 13, 1841, and formally vacated it on March 7, 1854, after which the second story became the property of the church. This was the first church of any denomination erected in the county, and was the first Masonic building in the State."

The same author thus describes the building, and gives some account of its after fortunes, which matter is pertinent

and of interest: "The building was a plain structure. All the architecure of the town was plain at that time (1841). It was covered with unpainted hard-wood siding, with small windows. The outside doors were quite elaborate; each had ten raised and moulded panels, all made by hand. I presume it took at least four days to make a door. The 'outer door,' which was guarded by the Tyler, had but two panels. It had a wicket in it that could be opened from the inside. I never heard of its being used for any other purpose than of exciting the curiosity of the profane, if one should happen to stray in there. I have this door in use in my house between the sitting and dining rooms. It has stood lots of 'knocks' and is a good door yet. The building was one and three-quarters stories high. The Episcopal church occupied the lower story and the Masons the second, which was reached by outside stairs on the west end, over the door to the church. After being vacated by the Masons and the church, I became the owner, and rented it to the city for school purposes. During one vacation a soldier home on furlough, while stopping at the hotel on the corner, was taken sick with the small-pox. He was carried into the old lodge room, where the platform in the east was used for a bed, and this without my knowledge or consent. After he recovered I was compelled to remove the building."

In his history of Trinity church at Muscatine Mr. Walton gives this extract from the journal of Bishop Kemper, which is of interest in this connection:

"July 27 (1841) — The plan of the church is enlarged, but the Masons are to put a half-story upon it, which I do not like. They are to have it only five years, and then it is to be turned into a parsonage, and a church built on the front of the lot."

It seems that the good bishop could not conquer his dislike to joint occupation of the building, but that it rather increased. Thus under date of June 25, 1842, we read in

these church records that "Bishop Kemper officiated. The Masons occupying the second story so offended the bishop that he utterly declined to dedicate the church."

The building of this hall was a great undertaking for this new and numerically weak body. But the members were men not easily daunted by difficulties. The appeal for subscriptions met with prompt and generous response, and at the meeting of February 21, 1842, "the building committee reported to the lodge that everything is settled up, and their part clear of debt."

The contract existing between the Trinity church and Iowa lodge was not put on record until 1846. The entry, we are again informed by Mr. Walton, was made February 16th of that year. These records show, "that Trinity church entered into a contract with the Masonic lodge on February 10th, in which the above wardens and vestrymen (Hiram Matthews and J. Scott Richman) agree, with B. S. Olds, W. M.; E. B. Kinson, S. W., and J. L. Husted, J. W., on the part of Iowa Lodge, witnessed by T. S. Parvin and Isaac Magoon, to renew the terms of a former contract made October 1, 1841, which reads something as follows:

"Whereas, an article of agreement was made and placed in the hands of Matthew Matthews, chairman of the building committee, on the part of Trinity church, to get the signatures of the church committee before presenting to the lodge committee; and, whereas, the same was prevented by death from executing the same, and through the neglect of the administrator the same has been lost, and as most of the essential points have been preserved, therefore the following contract was substituted in its place:

"TRINITY CHURCH TO IOWA LODGE AGREEMENT

"Articles of Agreement entered into between the Rector, Church Warden, Vestry-men of Trinity Church, Bloomington, by John Lawn, Ansel Humphreys Wardens, and Hiram Matthews, J. Scott Richman and Charles Matoon Vestry-

men of the Corporation of said Church, in the County of Muscatine and Territory of Iowa, of the first part, and.... Iowa Lodge No. 2, of Free and Accepted Masons,.....of the Town of Bloomington and Territory expressed of the second part by B. S. Olds, Master, E. B. Kinson, S. W. and J. L. Husted, J. W., of said lodge in behalf of said Church and Lodge, on this 9th day of February A. D. 1846, Witnesseth, That Whereas We, on or about the 1st day of October 1841, at said County and Territory, said Church and lodge each had it in contemplation to erect a suitable building for the accommodation of their respective societies, And Whereas, for the mutual convenience and economy of said societies, it has agreed by and between them, by their building committee in behalf of said Societies, viz: Matthew Matthews, John S. Lawn and J. S. Richman, building committee of the church and T. S. Parvin, B. P. Howland and P. G. Jeans, Building Committee of the lodge, that they should unite in the building of one house two stories in height upon the Lot belonging to said Church, to-wit: Lot No. 2, (Two), Block No. 30, (Thirty) in said Town of Bloomington; the lower story for the occupation of said Church and the upper for the occupation of said Lodge, And, Whereas Articles of Agreement were once drawn and placed in the hands of Matthew Matthews, Chairman of the committee in behalf of the Church for the signature of said committee prior to the same being presented to the Lodge Committee, And Whereas the said Matthew Matthews was prevented by death from executing the same, and through the neglect of his Administrator, the same has been lost, And Whereas this instrument has been prepared, containing all the essential points in part, therein.

"Whereupon be it known that it is hereby agreed between the parties of the first and second part, heretofore written, that the Church is the rightful owner of Lot No. 2, (Two) in Block No. 30, (Thirty), in the Town of Bloom-

ington, and also of the first or lower story of the house erected thereon.

"And said lodge is the rightful owner of the second or upper story of said house and each are to occupy part for their respective purpose free from any molestation from the other, and neither shall at any time obstruct the free ingress or egress of the other, to or from their respective parts and shall neither sell, transfer or in any manner dispose of its interest without first offering the same to the other on the same condition and been by them refused or declined, each shall keep their part in such good repair as not to injure the other.

"It is further understood that the lodge is to hold its regular meetings at such times as they may determine, while any special meeting of either the Church or the Lodge shall be held by the society first giving notice of the same, while the Lodge shall in no case permit their hall to be used on the Sabbath, except on funeral occasions. Nor shall either society suffer their respective parts of said house to be occupied for any other than Church, school or lodge purposes, without first obtaining the consent of the other.

"In Testimony Whereof, we have hereto set our names and caused to be affixed the temporary seals of the Church and Lodge aforesaid, at Bloomington the day and year aforesaid written.

"Witness	JOHN S. LAWN	Wardens
ISAAC MAGOON	ANSEL HUMPHREYS	
T. S. PARVIN	HIRAM MATTHEWS	Vestry-men
	J. SCOTT RICHMAN	
	B. S. OLDS M.	
	E. B. KINSON S. W.	
	J. L. HUSTED J. W.	

"Before me, T. S. Parvin, a Justice of the Peace in Bloomington Township in said County, personally the said

John S. Lawn, Ansel Humpreys, Wardens, and Hiram Matthews and J. Scott Richman Vestry-men of Trinity Church and B. S. Olds, M. & E. B. Kinson S. W. & J. L. Husted, J. W. of Iowa lodge No. 2, to me known as the persons whose signatures are attached to the aforesaid instrument, and acknowledged the same to be their free act and deed for the uses and purposes therein expressed.

"In Testimony Whereof I have hereunto set my hand and seal this 9th day of February A. D. 1846.

"T. S. PARVIN,
"Justice of the Peace.

"Filed Feby. 10th 1846 at 10 A. M.

"J P. DAY, Recorder."

Coming back to the period which we have reached in the records, and when the first steps had been taken to secure permanent quarters we learn that the first place of meeting of No. 42 was "in the second story of a frame building that stood on lot No. 2 in block 11, on Front street, belonging to Bro. Charles Nealley." Here the first work was performed, and the quality of the brethren proven.

On May 31, 1841, the name of Governor Robert Lucas was proposed for membership. He joined with those who first met at Burlington to consider organization of a lodge at that place, and until the time of his death was a devoted adherent to the fraternity.

The minutes of the lodge from date of organization until the meeting of August 2, 1841, were evidently kept in some haphazard manner, mostly written out on loose leaves by brothers acting for the evening. On the date named it was resolved to bring these scattered minutes into proper and permanent form, and Bros. Theodore S. Parvin and Moses Couch were appointed a committee for that part. At a later meeting Bro. Couch was excused from this duty, and it was carried to completion by Bro. T. S. Parvin. About this time Bro. Joseph Williams resigned the office of Secretary and T. S. Parvin was elected to fill the va-

cancy, Bro. Magoon receiving appointment to the place of Junior Deacon. This after due consideration he declined and Bro. Wm. Frye was later selected.

The present precise and unchangeable method of balloting was not in vogue at that time, as witness the following appearing in the minutes of August 30, 1841:

"The committee appointed to report on the application of Mr. —— for initiation reported favorably, when the ballot was had and there appeared *one black ball.* The lodge then closed to be especially convened on Thursday evening next for the purpose of taking a second ballot on the petition of Mr. ——."

At the meeting of September 2nd, "Brother Magoon moved to proceed to ballot on the application of Mr. —— for initiation, on which a ballot had been had at the last meeting and one black ball cast. On which motion there was an equal number of votes for and against proceeding to ballot, when the W. M. decided against the motion."

But this was far from a settlement of the matter: "Brother Howland who had voted in the negative, then moved to reconsider the vote just taken, which was carried in the affirmative. Pending the motion to proceed to the second ballot Bro. Magoon asked to withdraw the petition of Mr. ——, which was refused by the W. M. Bro. Josiah Parvin then moved that Bro. Magoon have leave to withdraw the petition, on which a vote was taken and there appeared an equal number for and against the motion, when the W. M. gave the casting vote against the motion.

"The question then came upon the original motion of Bro. Magoon to proceed to the second ballot, which was carried in the affirmative. The second ballot was then taken on the petition of Mr. ——, for initiation into the Mysteries of Masonry by this lodge, and resulted in the casting of *one black ball.* The petition therefore was rejected."

All this will appear strange to those having knowledge

only of present prompt and decisive action. And stranger still will seem the openness of ballot and general knowledge of its result. But it should be remembered that strictness and absolute secrecy are things of modern growth. Even so recently as the period under review each lodge was to a large extent judge of its own methods of procedure, if but the essentials of Masonry were preserved.

In building and furnishing its hall Iowa lodge had exhausted its resources. It was proposed to unite with the lodge at Burlington in sending a joint delegation to Grand Lodge at St. Louis, thus dividing the necessary expense. The treasury was empty and to meet the call for Grand Lodge dues it was necessary to contract a loan, for which purpose Bros. B. S. Olds and Matthew Matthews were appointed as a special committee. The proposition for a joint delegation failed and Bro. B. S. Olds was *elected by vote* of the lodge as Grand Lodge representative.

The first official returns of this lodge, as prepared by T. S. Parvin, covering period from February 13 to September 27, are entered quite fully in the minutes. But still more complete were those presented at the Grand Lodge of Missouri and which were years afterwards returned to Iowa by kindness of the former body. As example of a carefulness and attention to detail very rare at the time and unusual even now this paper is here transcribed. It has, besides, an interest and value in the information it contains. The facts can not be obtained elsewhere, and have in several instances established points of departure for the historian in tracing out the lives and Masonic careers of the brothers mentioned. These returns are made out as follows, some few dates and names of lodges being added to make the table more complete:

MEMBERS	DATE OF INITIATION	LODGE OF INITIATION	DATE OF ADMISSION	REMARKS
Ansel Humphreys	Dec. 13, 1820	Village Lodge No. 29, Collinsville, Conn.	Feb. 13, 1841	
John Lilly, Jr.	1822	St. Charles No. 22, St. Charles, Mo.	Feb. 13, 1841	
Benjamin S. Olds	1839	Pickaway No. 23, Circleville, Ohio	Feb. 13, 1841	
Joseph Williams	Jan. 13, 1823	Greensburg No. 64, Greensburg, Pa.	Feb. 13, 1841	
Josiah Parvin	1813	Cedarville No. 9, Cedarville, N. J.	Feb. 13, 1841	
Theodore S. Parvin	Mar. 14, 1838	Nova Caeserea Harmony No. 2, Cincinnati	Feb. 13, 1841	
Benjamin P. Howland	1836	St. Charles No. 22, St. Charles, Mo	Feb. 13, 1841	
J. Clark Matthews	1827	Lancaster No. 57, Lancaster, Ohio	Feb. 13, 1841	
P. G. Jeans	1838	Liberty No. 58, Liberty, Ind.	Feb. 13, 1841	
Samuel B. Shortridge	1828	Perry No. 37, Lafayette, Ind.	Feb. 13, 1841	
Matthew Matthews	1814	New England No. 4, Worthington, Ohio	Feb. 13, 1841	
Isaac Magoon		Mt. Zion, Barre, Mass.	Feb. 13, 1841	
Alex Lewis				Withdrew Mar. 1, 1841, removed to St. Louis
Silas S. Lathrop			Feb. 13, 1841	
Moses Couch	Oct. 25, 1825	Hiram No. 1, New Haven, Conn.	Feb. 13, 1841	
Nathan Jewett	May 3, 1841	Iowa Lodge, No. 42, Bloomington, Iowa		Withdrew July 7, 1841, removed to Rockford, Ill.
Hiram Wilson	July 2, 1841	Iowa Lodge, No. 42, Bloomington, Iowa		
A. F. Hoffmeyer	July 2, 1841	Iowa Lodge, No. 42, Bloomington, Iowa		
Benj. Covell			Apr. 5, 1841	
Wm. B. Snyder			Apr. 5, 1841	
Robert Lucas			June 29, 1841	
Wm. Frye			Aug. 2, 1841	

There is also given financial report for the same period, which is a model of clearness. From this we find that each of the original members had paid a fee of $3.00, four since admitted had contributed an equal amount to the lodge funds, while three who had received the degrees paid fees therefor of $20.00 each. The monthly dues were 25 cents, with Grand Lodge dues of 75 cents per year added. The total income of the lodge from all sources, from February 13 to September 27, 1841, was $254.75.

In this connection, and furnished at the same date, is a very interesting list, setting forth the contributions of those who aided in construction of the new hall. It should be studied with a remembrance of conditions existing in the new community. Money was scarce, and jealously hoarded by its possessors to pay for government lands and taxes. Almost everything else passed by barter. Labor was compensated with orders upon local merchants, which orders passed current in payment of debts or were exchanged for necessaries. The farmer exchanged first meager produce of his acres for food and raiment — whisky being almost the only staple for which cash was demanded. Such being the circumstances of the pioneers we can expect that in such an undertaking as was assumed by the brethren of No. 42 there would be many a turn and exchange of labor or of stock or other possessions before each could contribute his share to the building. The merchant gave in kind the materials needed, or accepted orders in favor of the workmen. Others donated their labor, or fed the Craftsmen while thus engaged. The list and its preamble is as follows:

"Bloomington, June 24th A. L. 5841, A. D. 1841.

"The undersigned, for the purpose of enabling Iowa lodge No. 42, of the town of Bloomington, to unite with the Episcopalian society in erecting a house which shall answer the twofold purpose of Episcopalian church and Masonic Hall, agree to perform the agreement severally annexed to their names.

"Ansel Humphreys, $10.00, in plastering per D. Cloud.

"John Lilly, Jr., $10.00, of which $2.50 was paid in lumber.

"Benj. S. Olds, $20.00, cash, to purchase flooring.

"Josiah Parvin, $20.00, carpentering work, per P. G. Jeans.

"T. S. Parvin, $5.00, in nails, at Zeigler's.

"Benj. P. Howland, $10.00, lumber and cash, $4.50; got lime with $5.50.

"Philip G. Jeans, $20.00, carpenter work, by himself.

"J. Clark Matthews, $20.00, carpenter work, by himself.

"Silas S. Lathrop, $15.00, hewn timber.

"Joseph Williams, $10.00. [This seems to have been slightly increased according to the notation which follows, Paid $1.00 per order on J. A. P.; $10.00 per order on J. Bennett, and $1.00 to be credited on monthly dues.]

"Moses Couch, $5.00, pine lumber.

"Isaac Magoon, $5.00, window sash.

"Jeremiah Fish, $5.00, order on Lakin's store.

"Irad C. Day, $5.00, order on Nye's Mill.

"Benjamin Weed, $5.00, credit on stove.

"Matthew Matthews, $10.00, siding, etc."

To this is appended a further list of "subscriptions by citizens," as follows:

"J. J. Hooper, $3.00, in carpenter work, per A. F. Hoffmeyer.

"J. S. Lakin, $3.00, glass.

"A. Dunsmore, $5.00, lime.

"A. Purcell, $5.00, plastering.

"Stephen Headley, $5.00, one thousand brick for chimney.

"Wm. St. John, $1.00, hauling.

"Henry Richinson, $2.25, hauling.

"Thos. Darlington, $4.50, carpenter work on doors.

"Hiram Wilson, $6.25, plastering.

"Adolph F. Hoffmeyer, $3.00, carpenter work."

This above shows a total of $223.00 contributed, all but $38.00 by the few Masons of Bloomington. This document is dated and closed December 27, 1841.

The exercises attendant upon first occupancy of the hall are full of interest. The account preserved gives us valuable picture of these fathers of the Craft, of their methods and of their almost prophetic view of the future years. In the invaluable journal of Bro. T. S. Parvin under date of December 13, we are informed that "the new Masonic hall is now just finished." In the minute-book of the lodge, under same date, it is recordered as "ordered, that the lodge do dedicate its hall and install its officers on St. John's day, the 27th inst. Ordered, that the Secretary invite Bro. Robert Lucas to be present and represent the Grand Lodge (in accordance with its direction) on that occasion; also to write sister lodges and brethren to attend; also to cause a notice of the same to be inserted in the paper of the town. Also ordered that Bro. T. S. Parvin be requested to deliver an oration. Ordered that Bros. Josiah Parvin and William Frye be appointed a committee on arrangements and Bros. Benj. S. Olds and Isaac Magoon a committee on music."

In the interval we have glimpses of Bro. Parvin working upon this oration. As Masonic orations go and are prepared in these latter days but few difficulties beset the path of orators. Greater part of such efforts are mere collections of commonplaces, strung together with an eye single to rhetorical effect, and known only to be Masonic by title and place and occasion of delivery. To prepare such an oration entails no research in the fact-mine of the fraternity. And even when a *real* Masonic oration is to be constructed the materials are now so plentiful that show of learning can be made with minimum of labor. But our old brother in preparing this, the first of a long series of orations which he delivered in the long years of his

activity, would neither be satisfied with commonplaces nor did he have the authorities upon which to draw for information. He elsewhere gives list of Masonic works in possession of brethren about this time. A monitor or two, and a few odd volumes of Masonic Magazines comprised all that was available. With such material the oration, which was ambitiously to treat "upon the history, principles, objects and tendencies of the Masonic institution," was prepared. Bro. Parvin's interest may be judged from the fact that he gave up Sunday, the 19th, to its writing. This is in many years of his recorded life almost the only deviation from religious reading upon the Holy Day.

Before the arrangements for dedication of hall were perfected a hitch occurred. Doubt was expressed as to whether such dedication services could be held, on account of the building being jointly owned and occupied. At the communication of December 15th Bro. Olds proposed that the dedication be postponed until such time as the Grand Master of Missouri had been communicated with. But this was in no way to interfere with the public exercises being arranged for in connection with observance of St. John's day and installation of officers. It may be here stated that the Grand Master of Missouri held, in his reply, that dedication ceremonies could not be held, because of joint ownership and occupancy. Bishop Kemper gave a similar decision to the church congregation, so that neither portion of the building was ever dedicated.

The whole day and evening of December 27th was given up to affairs of the lodge. The brethren convened at 9 o'clock in the morning, at which session officers were elected as follows:

Ansel Humphreys, Worshipful Master.
John Lilly, Jr., Senior Warden.
Benj. S. Olds, Junior Warden.
Josiah Parvin, Treasurer.

Theodore S. Parvin was unanimously reëlected Secre-

tary, but declined the office, and Benj. P. Howland was then chosen.

The appointive officers were:

William Frye, Senior Deacon.

Philip G. Jeans, Junior Deacon.

J. Clark Matthews and Moses Couch, Stewards.

Samuel B. Shortridge, Tyler.

Charitable Committee—Bros. John Lilly, Jr., and Josiah Parvin.

Standing Committee—Bros. William Frye, Benj. S. Olds and S. S. Lathrop.

S. S. Lathrop was named marshal of the day, with Joseph Williams as his aide, while Isaac Magoon was chosen to carry the Holy Writings in procession.

At the afternoon session "the brethren formed in procession, and marched from the hall to the hotel of Josiah Parvin, where they met the ladies and gentlemen who had tendered their services as a choir to conduct the musical part of the ceremonies of the day. These were escorted to the Court House (selected by the Committee on Arrangements) for the purpose of entering upon the duties of the day."

This volunteer choir had been making considerable preparation for the occasion. Bro. Parvin's journal for a few weeks before this event has frequent references to "singing in the lodge," at which meetings for practice he was invariably present.

"On assembling at the room," continues the lodge record, "the choir performed the 'Masonic Ode,' to the tune of 'Auld Lang Syne,' when a prayer, suitable and pertinent, was offered to the throne of grace by Bro. Robert Lucas, succeeded by music by the choir, who sang the 'Most Excellent Master's Song;' when Bro. T. S. Parvin delivered an oration on the history, principles, objects and tendencies of the Masonic institution, after which the choir performed the 'Masonic Glee,' when Past Master, Bro. Lucas,

proceeded to install the officers of the lodge in due form, after the ancient usages and customs of the fraternity." With this long sentence written by the old secretary we bring up panting. He then proceeds in language which now sounds quaint:

"After the ceremony of installation and the reading of charter granted by the Grand Lodge of Missouri, the choir performed in excellent style the hymn, 'Here Social Love Serenely Smiles,' when Bro. Lucas pronounced the benediction, and the lodge then formed in procession and *gallanted* the ladies of the choir and of the families of the brethren, to the hotel of Bro. Josiah Parvin. After this members of the lodge returned to the hall, when the Worshipful Master took his place, the several newly elected officers their proper positions, and in due form paid the accustomed honors to the Master. Thanks were returned to all who had taken part in the exercises. Bro. T. S. Parvin was asked for a copy of his oration for publication."

On the evening of the same day the brethren with their families, ladies and gentlemen of the choir, and a few others assembled at the hotel of Josiah Parvin (T. S. Parvin's journal says thirty gentlemen and twenty ladies were present.) "The company partook of an excellent supper provided by the committee on arrangements, and spent a few hours together, over the pleasures of which social love serenely smiled and adjourned in due season well pleased with events of the day and evening."

In reference to the oration delivered on this occasion Bro. Parvin wrote thus in 1868:

"I do not know whether this was the first Masonic oration delivered in Iowa or not, as the records of Burlington lodge No. 41 (now No. 1 of Iowa) are silent during this period. Of one thing, however, I am convinced by the date that it was three years and thirteen days before Bro.

Hempstead (afterwards governor of Iowa) delivered his oration before Dubuque lodge."[9]

Bro. Parvin is usually the best of authority in all matters pertaining to early affairs in Iowa lodges. But in this case he had failed to refresh his memory. In his journal, date of January 12, 1842, he would have found this entry, "Today received copy of Burlington *Gazette*, containing Bro. H. T. Hugins's address before the lodge on St. John's day the 27th of December."

And while the record book of No. 41 of Burlington contains no minutes of a meeting held on the date given, yet other subsequent entries give knowledge of a gathering and that of a public nature. Thus on January 3, 1842, the lodge allowed $1.25 to the sexton of the Methodist church for his services on St. John's day. And at the meeting of January 25th Bro. Oliver Cock submitted the following resolution:

"Resolved, By the members of Des Moines lodge No. 41 that for the able and eloquent address delivered by Bro. Hugins before the members of this lodge on the nativity of Saint John the Evangelist he be invited to become a member of this lodge free of charge. Being balloted for and the ballots being fair he returned thanks and took his seat as a member of the lodge."

Hence honors are divided, the two first Masonic orations in Iowa having been delivered at the same time before the lodges at Burlington and Bloomington.

Having made history Iowa lodge wished to record the same. Receipt of the *American Masonic Register*, published at Albany, N. Y., indicated a means by which a record of lodge life might be published. Copies of the magazine were received by all the bodies then holding of the Grand Lodge of Missouri, thirty subscriptions being placed for that purpose by resolution. With a laudable desire that others might know of their endeavors and accomplishments

[9] *Evergreen*, 1st Series, Vol. I, p. 132.

the brethren of Bloomington resolved that its brief history should be written for publication in the *Register*. Bros. T. S. Parvin, Benj. S. Olds and B. P. Howland were appointed to prepare the same. It was with pleasurable anticipation that the writer hereof sought out the ancient files of the *Register*, certain that such history, written while yet the time of beginning was in easy memory, would be of great value in this compilation. But either the enthusiasm of the committee died down, or the editor rejected their efforts, for there is in the volumes of the entire series no mention of the lodge, much less a publication of its history.

The straitened financial condition of the lodge is shown by acknowledged inability to meet expenses of the Grand Visitor, authorized by the Grand Lodge of Missouri to visit and instruct the lodges. This officer had arranged to meet with the brethren of Des Moines lodge No. 41, and suggested an extension of his trip to Bloomington, upon guaranty of expenses. This was declined with regret, Bro. T. S. Parvin's facile pen being requisitioned to indite the apology and explanation. But while thus deprived by lack of means of needed official instruction it was resolved to profit by Masonic knowledge of the local officers. The Worshipful Master of the lodge, Bro. Ansel Humphreys was afterwards known to the entire craft, as an accurate ritualist and impressive worker. Bro. Parvin has recorded the fact that this Grand Master-to-be was of all the first Masons in Iowa the most competent to instruct his brethren. Knowing his superior qualities and willingness to impart information it was proposed that the lodge should meet every Saturday evening for instruction. Bro. Humphreys acquiesced and the proposition was carried into effect. Within a short time thereafter Iowa lodge found its condition improved. The Grand Visitor was invited to Bloomington, and was, thanks to this drill, surprised and pleased at proficiency exhibited.

Bro. Matthew Matthews was the first of the original

petitioners of this lodge to be called from labor. His death occurred March 16, 1842, and he was buried on the 18th. The services were conducted by the Episcopalians, of which congregation he was one of the chief supports. At the communication of March 21st "the Worshipful Master announced the death of our esteemed brother, Matthew Matthews, who died on the 16th inst. He also communicated to the lodge the dying declarations of said brother, disclosing the high opinions he held of Masonry and of the Masonic institution. On motion of Bro. T. S. Parvin it was ordered that the lodge be decorated in mourning for thirty days as a tribute to the memory of our departed brother. Also, ordered, that the presiding officer be constituted a committee to report at the next communication resolutions expressive of the estimation in which the lodge held their deceased brother, and also to communicate to the relatives of the deceased a letter of condolence." These resolutions were, however, prepared and presented by Bro. T. S. Parvin, and were by him sent to the family. The text of these is not given in the record.

Bro. Matthews deserved well of his brothers. He was among the first of those men of enterprise, ability and superb faith in the new west who made possible the marvelous growth of Iowa. Born in Maryland, N. Y., September 6, 1790, he came to Iowa in 1839. Being possessed of what then passed as considerable means he at once pinned his fortunes to the young community by a series of investments. During the first year of his residence he erected the first brick building in Bloomington. His connection with the hall and church built by Trinity congregation and Iowa lodge has already been partly shown in the legal agreement afterwards drawn up. In his brief "History of Trinity Church" Bro. J. P. Walton says: "In 1839 Matthew Matthews, with Dorance Matthews, his son, Hiram Matthews and Joseph Clark Matthews, his brothers, with their wives and children, came to Bloomington and organized the first Episcopal

church. The following year when Bishop Kemper came here, he found the church with seven communicants and a lot, with timber hauled on the lot for a church edifice." He gives also an extract from the Bishop's diary for October 31, 1840, as follows: "A walk with Mr. Matthews. He has appropriated a good lot near the public square for a church and some timber has been drawn upon it for that purpose. He is unwilling there should be a missionary until it is built, not wishing to be beholden to any one, although he has the promise of alternating with Presbyterians and Methodists by the directors of the school house. . . . .
Nov. 1, I have promised $100 toward building the church in this place, provided it is out of debt when finished. Mr. Matthews promises it shall be ready for worship by Easter."

Referring to the necessity for a restatement of agreement between the lodge and church in 1846 Bro. Walton wrote: "I am inclined to think that the former organization of 1839, together with the contract with the Masons, or any other records that the church might have, were left with Matthew Matthews. He was the principal man of the church; he furnished the lot and most of the funds for building and was the general superintendent, in fact, he managed the whole thing. It has always been said that he donated the lot to the church. I have not been able to find any record of the same, but I presume he did. When Mr. Matthews was dead it became necessary to take some action to secure a title, hence the reorganization in April, 1844. . . . As before stated, Matthew Matthews was the principal man of the church. He died March 16, 1842, and was buried on the church lot. It was also reported that one of the conditions of the gift of the lot to the church was that he should be buried on the lot, which I presume was the cause of the burial there. When the church was enlarged in 1855 the remains were removed to the city cemetery." The only fact of Bro. Matthews's life in the com-

munity which the writer has been able to unearth is that he served as street commissioner during the year 1840. There are to be found in the journals of the late T. S. Parvin, several brief references. These, while they give no real information, serve to indicate the general respect and esteem in which Bro. Matthews was held by those who were his neighbors and friends during the few years of his life in Muscatine. In less than four years (from date of arrival to death) he had accomplished much worthy of remembrance. Certainly the church of which he was the father or founder, and which benefited by his generosity, should seek to glean further facts of this life and to rescue his memory from oblivion. We must regret, in this connection, that the "dying declaration" of Bro. Matthews, giving opinion of Masonry, was not preserved upon records of the lodge, for the edification of other Craftsmen.

To one who will mingle something of sentiment and of imagination with his reading of these old records the story rounds out to unexpected fullness. The book becomes a mirror before which from time to time many men pass, leaving fixed if indistinct images. There are glimpses of personalities, long since grown shadowy. One catches reflections of events which in their time were of importance and had influence for good or evil upon the lodge. Nor can one avoid being impressed with the seriousness and thoroughness with which all duties were enforced. The influence of such an organization in a new and border community is best shown by the fact that it erected a standard of morality and good citizenship for its membership, and exacted approximation thereto. Insensibly this elevation of thought and conduct had influence upon others outside the fraternity. Here, as everywhere, we find the fraternity ranged with the forces operating for good government, and the betterment of men. In maintenance of these standards arises from time to time the necessity for discipline. The first case in which Iowa

lodge was concerned, wherein a brother had transgressed and was brought before a tribunal of his fellows, makes appearance in these records of the first year's existence. "Bro. B. S. Olds advised the lodge that there had been some injurious reports in circulation (out of the lodge) relative to the conduct of Bro. ———, as a Mason and citizen, which if true were not only calculated to injure him in the eyes of the world, but at the same time to cast a lasting reproach upon the Masonic institution in this place. Whereupon Brother Robert Lucas moved that a committee of investigation be appointed to examine into the truth of said reports in circulation against Brother —— and report progress at the next meeting of this lodge." The Worshipful Master appointed Bro. Isaac Magoon and Josiah Parvin as such committee. August 15, 1842, this committee asked for further time in which to investigate and prepare report. Later Bros. Fish and Moses Couch were added to the committee. A special communication was called for the evening of October 5, at which time "the committee, appointed to inquire into the reports in circulation concerning the conduct of Brother —— as a Mason, made this following report:

" 'That the committee believe that the report relative to his living as husband and wife with a woman from whom he had been divorced were founded in fact.' "

This report was received and committee discharged. No immediate action is recorded, though the accused brother was removed from position on Standing Committee. It would also appear that a special committee was appointed to consider further action. At the meeting of November 14 Bro. Parvin, of this committee, "introduced the following preamble and resolution, which were unanimously adopted:

"Whereas, On or about the 18th day of July, in consequence of reports in circulation against the character of Bro. ——, charging him with living as husband and

wife with a woman to whom he was not married which being grossly immoral and unmasonic conduct, a committee of two were appointed to investigate said charges, to which two more were added on the 17th of September; and

"Whereas, On the 4th of October Bro. —— was verbally notified that the lodge would be called on the 5th to hear the report of said committee, and

"Whereas, Bro. —— agreed to and did attend said meeting of the lodge, at which the committee reported that said charges were true, to which Bro. —— pleaded guilty in part and made justification of this conduct; therefore,

"Resolved, That —— be and he hereby is expelled from this lodge for gross immoral and unmasonic conduct."

Upon another occasion we find two brothers named as by their actions tending to bring reproach upon the fraternity. The charges were drunkenness and profanity. These were considered and a committee appointed to remonstrate with the offending brothers. These were duly impressed and promised amendment of life. This promise, we may presume, was fulfilled, as there was no further complaint recorded.

The first real school of instruction in this lodge was held August 1-2, 1842, R. W. Bro. Alex. T. Douglass, of St. Louis, being present as Grand Visitor. Three sessions were held on the second day. There were no candidates, but the entire time was given to drill in the work of the several degrees. Bro. Parvin has this entry under August 3: "This evening Dr. Olds, Gen. Van Antwerp, Bro. Douglass and myself, after lodge, started on the 'Brazil' for Burlington. River unusually low, and we grounded near Burlington. We arrived there about nine o'clock on Thursday." Here these brethren remained for three days, attending the school of instruction held for Des Moines lodge.

At the session at the Grand Lodge of Missouri in 1842 Iowa lodge was not represented. The reason can best be told from Bro. Parvin's journal: "Friday, September

23rd.—Left home at noon on the 'Brazil' for St. Louis to attend the communication of the Grand Lodge of Missouri as the proxy of Ansel Humphreys, Worshipful Master of Iowa Lodge No. 42. Reached the rapids, transferred the freight to Keels, and passed the rapids safely and expeditiously — 25th — Lay at mouth of Missouri river on account of snags—26th—Ran into port of St. Louis this afternoon. Called on R. B. Dallam, Grand Secretary of the Grand Lodge of Missouri and left with him my lodge papers. I learned from him that the Grand Lodge did not meet until the second Monday of October, wherefore I concluded to go to Cincinnati in the meantime."

The trip back to the old Ohio home was accordingly made. Bro. Parvin remained in and about Cincinnati until Wednesday, October 5, when he started on the return to St. Louis. Grand Lodge was to meet in the latter city on the 10th, and it was supposed there was ample margin of time. But the river was extraordinarily low and the "Goddess of Liberty" had an eventful voyage. The journal records a series of groundings, unloadings into flats and new starts. The 10th was spent upon a sand-bar, to the accompaniment of barking of twenty-six dogs and the crying of 126 children under twelve years of age, this census being given in the diary. On the 13th deeming it impossible to release the "Goddess," our traveler transferred to the "Boston," which almost immediately broke its shaft. A land trip was taken to Evansville, where another boat picked up the bewildered passenger. "All day getting over three miles," is the entry for the 16th, "during which time I accompanied some young ladies ashore." It was not until the 22nd that St. Louis was again reached, and of course Grand Lodge had long adjourned. Bro. Parvin called on Grand Secretary Dallam and secured information as to the session. His journey ended November 3, on which date he was again at Bloomington.

The official returns made to the Grand Lodge of Missouri

give a list of officers and members, together with a synopsis of work performed from the 4th day of October, 1841, to the 19th day of September, 1842. This is as follows:

Ansel Humphreys, Worshipful Master.
B. S. Olds, Senior Warden.
Robert Lucas, Junior Warden.
Josiah Parvin, Treasurer.
B. P. Howland, Secretary.
William Frye, Senior Deacon.
Philip G. Jeans, Junior Deacon.
J. Clark Matthews, Steward.
Moses Couch, Steward.
Samuel B. Shortridge, Tyler.

Master Masons:

Matthew Matthews (Died March 16, 1842).
Joseph Williams.
Isaac Magoon.
Silas S. Lathrop (Expelled November 14, 1842).
Jeremiah Fish.
Irad C. Day (Admitted April 18, 1842).
Benjamin Covell.
William B. Snyder (Lives at Iowa City).
Hiram Wilson.
A. F. Hoffmeyer.
John Lilly, Jr.
A. G. Beeson (Lives at Iowa City).
F. O. Beckett.
T. S. Parvin.

Fellow Crafts:

J. S. Lakin.
A. J. Fimple.

Entered Apprentices:

William H. Wamacks.
J. L. Husted.
Zachariah H. Goldsmith.
James Rhodes.

The amount received for dues during this period was $58.75, including $22.00 for Grand Lodge dues. Degree fees brought in $110.00, being at the rate of $20.00 for the three. Bro. Zachariah M. Goldsmith, as a minister of the gospel (Episcopalian), was exempted from payment.

Another St. John's day observance was arranged for, it being resolved:

"1st. That this lodge celebrate the anniversary of our patron, St. John the Evangelist, on the 27th of December next, by a public oration and accompanying exercises.

"2d. That T. S. Parvin be a committee to wait upon Bro. Z. H. Goldsmith and request him, or some suitable person, to deliver the oration on said occasion.

"3d. That some brother be requested to prepare a supper for the brethren, their ladies, and such citizens as please to join with them on the evening of said day, and that F. O. Beckett be a committee to carry this resolution into effect.

"4th. That the secretary be instructed to address the different lodges in the territory, and invite the brethren to join with us in our celebration on the 27th of December next.

"5th. That Bros. B. S. Olds, T. S. Parvin and B. P. Howland constitute the committee of arrangements."

Twenty-six brethren, including visitors, took part in this second celebration. Bro. Goldsmith being unable to deliver the oration, Bro. William Reynolds, of Iowa City, was substituted. The exercises were held in the Episcopal church and Rev. Mr. Sherwell and the choir were thanked for participation. "This celebration," says Bro. Parvin's journal, "fell far short of public expectation. But in the evening we had a fine time and supper at father's" (Bro. Josiah Parvin.)

At this time is to be found in the records of No. 42 the first mentionings of Grand Lodge possibilities. At the meeting of November 21, 1842, "Bro. T. S. Parvin laid

before the lodge a communication received by him from a committee of Des Moines lodge, upon the subject of forming a Grand Lodge in this territory. On motion the communication was referred to a committee of three, composed of the following named brothers, Robert Lucas, John Lilly and T. S. Parvin; and, on motion, said committee was instructed to report at the next meeting of the lodge upon the practicability of forming a Grand Lodge in this territory."

This matter had for some time been canvassed by brethren of all the lodges, at personal meetings and by correspondence. The subject was therefore ripe for discussion. It is to be regretted that report of the committee named above is not preserved. The minutes of November 28th have this: "The committee appointed at the last meeting of this lodge to take into consideration the expediency of forming a Grand Lodge in the territory made report thereon, which report was adopted and the committee discharged. The resolutions as reported by the committee upon the subject of forming a Grand Lodge were severally taken up and adopted. The committee contemplated in the fourth resolution presented was, by consent, appointed by the Worshipful Master. Bros. Lucas, Olds and T. S. Parvin were appointed as such committee."

The election of officers, occurring on the evening of December 12, 1842, resulted in choice of the following brethren:

Ansel Humphreys, Worshipful Master.
Isaac Magoon, Senior Warden.
Adolph F. Hoffmeyer, Junior Warden.
Josiah Parvin, Treasurer.
F. O. Beckett, Secretary.

Bros. B. S. Olds and John S. Lakin were chosen as charitable committee of the lodge, Bro. Olds declining to serve Moses Couch was named for the place.

At the same meeting of the lodge new by-laws were

adopted. These were prepared by Bros. T. S. Parvin, B. S. Olds and Robert Lucas. From these we are able to extract some information as to lodge methods and governance: Stated meetings were held on Monday evenings next preceding the full moon in each month. Between the dates of the 25th of March and the 25th of September the hour of assembling was 7 P. M. while from the 25th of September to the 25th of March the hour was fixed at 6 P. M. The sum of one dollar per meeting was allowed the Tyler. Petitions were to lay over for investigation for a time elapsing between two stated meetings, unless the lodge should unanimously agree in declaring a case of emergency and shorten such time. If "one black ball only shall appear on first ballot, a second or more may be had." But such second or other ballot must be taken only when all who first voted are again present, until one year is past. The sum of $20.00 was to be paid for the degrees — $5.00 to accompany petition, $5.00 to be paid at passing and $10.00 at the time of receiving the third degree. No advancement was allowed until examination had proven proficiency, and unanimous ballot was necessary on each degree. The sum of $3.00 was required as a fee for affiliation. The monthly dues were fixed at $.25, and no member was eligible to vote or allowed to vote whose dues were one year in arrears.

Bro. F. O. Beckett held his office of secretary but a short time, resigning January 30, 1843, and removing to Burlington. At the next stated meeting (February 20) Bro. T. S. Parvin was elected to that position, to the great improvement of the records, in matter and form.

March 20 the secretary reported a communication from Rising Sun lodge at Montrose, on the subject of forming a Grand Lodge. This was referred to a committee of three, with discretionary powers. The status of Rising Sun lodge and its relations to the other bodies in Iowa are discussed in full in another chapter. Communication was also received from Far West lodge of Galena, Illinois, proposing

to join with those in Iowa in establishment of a Grand Lodge. The rather curious history of the Galena lodge is also given in its proper place. Again on the 10th of April communications on this now engrossing subject were read from the lodges at Burlington, Dubuque, Iowa City and Galena. These were turned over to the committee having in charge all matter pertaining to Grand Lodge.

The hall of Iowa lodge was up to this time left incomplete, lack of means preventing its finishing. An increase of income resulting from accessions, gave opportunity to complete the work. Bro. Hoffmeyer on April 24, 1843, presented an estimate of cost for carpenter work needed. Bro. Wilson was engaged at the same time to do the plastering, "with a center piece," and Bro. Moses Couch was allowed to pay his dues in painting. The fees for degrees were allowed Bro. J. Wood, a portrait painter, in consideration of his designing and painting a "Master's Carpet."

It was upon the resolution passed by Iowa lodge and communicated to the other lodges of the state, that delegates from Bloomington, Dubuque and Iowa City met at the latter place May 10, 1843. This was to fix time and place for holding of a proper Masonic convention to organize a Grand Lodge. Of this preliminary meeting Bro. B. S. Olds was the secretary. As will be seen in the chapters devoted to Iowa City lodge the Bloomington brethren were very active and prominent at this meeting. During the days of meeting (May 8-11) there were present, Ansel Humphreys, as D. G. M., B. S. Olds, T. S. Parvin, Joseph Williams and Robert Lucas.

Bro. Olds made report to the lodge of action taken, and in accordance therewith the three principal officers were urged to attend the coming session of the Grand Lodge of Missouri. At that time and place it was proposed to fix time and place within the territory for holding a Masonic convention and organizing a Grand Lodge.

Brothers at Davenport on July 10, 1843, asked the

recommendation of Iowa lodge in their favor for a dispensation from the Grand Lodge of Missouri. This was granted, and in consequence a dispensation was issued to Clinton lodge. This body had an unfortunate history and a short life, never securing a charter. But as will be seen hereafter No. 42 did all in its power to encourage and to build up the neighbor for which it in the first place stood sponsor.

A special communication was held September 29th "to attend to Grand Lodge business," but the nature of such business is not revealed in the record. The annual communication of Grand Lodge of Missouri convened at St. Louis October 9. At this session No. 42 was represented by T. S. Parvin and Ansel Humphreys. The name of Bro. Humphreys appears as District Deputy Grand Master, his district embracing the lodges at Burlington, Bloomington, Galena, Dubuque, Iowa City, Mineral Point and Plattville, the two last in Wisconsin Territory. He was also placed as member of the committee on Work and Chartered Lodges, and Bro. Parvin's name is one of those appearing as committee on Unfinished Business.

On the 11th of October, 1842, representatives of the Iowa lodges met at the hall of the Grand Lodge of Missouri, and these recommended that the lodges should send representatives to a convention at Iowa City on January 2, 1844, for the purpose of organizing a Grand Lodge.

Brethren then as now allowed dues to accumulate and were in consequence "dropped from membership." This seems to have needed no further action than a motion and entry upon the minutes. Thus Bros. Joseph Williams, Benjamin Covell and J. C. Matthews were so dropped, the amounts of their delinquencies being $12.50, $13.25 and $8.00 respectively. At the same meeting (October 2, 1843) this was proposed to be remedied by change in the by-laws as follows:

"Every member shall pay $.25 per month into the funds of the lodge as his monthly dues, and such further

sum annually as the Grand Lodge may require as its dues. *Provided*, that any member, not in arrears, may discharge his monthly dues by paying 12½ cents in advance or on the night of the regular meeting when the same becomes due. And no member who shall be in arrears for three months shall have vote or be eligible to office, and may be discharged from membership or suspended for the non-payment of arrearages till the same shall be paid, by giving one month's notice of the same." The three brothers named above soon cleared their delinquencies and were restored. While upon this subject it is matter of interest to note the frequent appearance of orders from one brother to another and which were turned in upon payment for dues. Indeed by recorded action of the lodge it was decided that any arrangement made between parties, which would prove satisfactory to the treasurer, might be allowed. The scarcity of money during these years explains the necessity for these various expedients.

From now on during the period over which this sketch extends the attention of Iowa lodge was largely directed to the proposed organization of a Grand Lodge. As one of the four chartered bodies in the territory it was realized that a great responsibility was being assumed, and that every step leading to the desired consummation should be carefully considered and taken advisedly. It was first necessary to sanction the doings of delegates at the Grand Lodge of Missouri. Accordingly at the regular communication of November 6, 1843, it was

"Resolved, That this lodge approve of the doings of the delegates of the several lodges of the territory at the last grand annual communication of the Grand Lodge of Missouri, in regard to the time, place and manner of proceeding in formation of a Grand Lodge of Iowa, to-wit: the meeting of three delegates from each chartered lodge in the territory at Iowa City on the first Tuesday in January, 1844; and

"Resolved, That Bros. Ansel Humphreys, B. S. Olds and T. S. Parvin be and are hereby appointed delegates to represent this lodge in said convention, with full power and authority to do in its behalf all things necessary to perfect the complete organization of the Grand Lodge of Iowa; and

"Resolved, That secretary of this lodge constitute a committee to correspond with the Des Moines lodge No. 41, Dubuque lodge No. 62 and Iowa City lodge No. 63 on the subject aforesaid."

It was then further resolved, "that the expenses of the delegates aforesaid to the proposed convention be defrayed by the lodge."

The thanks of the lodge were "tendered to Bros. Ansel Humphreys and T. S. Parvin for the efficient manner in which they discharged the duties devolving on them as delegates to the Grand Lodge of Missouri, and as delegates to the convention of lodges from Iowa, which met at St. Louis during the sitting of the Grand Lodge aforesaid."

To Bro. Ansel Humphreys Iowa lodge owed much in these first years. A man of dignity, culture and experience he impressed upon the body methods and sentiments which were of lasting benefit. Perhaps the best ritualist then in the territory his instructions for three years as Master of the lodge were invaluable. Here and there an old brother still survives who remembers Humphreys's impressiveness and accuracy of work. At the election of officers held December 4, 1843, he declined to again take the Master's chair and Bro. T. S. Parvin was chosen in his stead. The other officers then elected were:

A. F. Hoffmeyer, Senior Warden.
F. O. Beckett, Junior Warden.
Hiram Wilson, Treasurer.
John Lilly, Jr., Secretary.
Benj. S. Olds, Senior Deacon.
A. J. Fimple, Junior Deacon.

E. B. Kinson, } Stewards.
J. L. Husted, }
Moses Couch, Tyler.

Standing Committee, Bros. Ansel Humphreys, J. L. Lakin and Josiah Parvin.

The returns of the lodge from the 4th day of October, 1842, to the date of its receiving charter from the Grand Lodge of Iowa is of interest as showing growth and changes in membership.

Master Masons. Ansel Humphreys, Isaac Magoon, A. F. Hoffmeyer, Josiah Parvin, T. S. Parvin, A. J. Fimple, Hiram Wilson, John Lilly, Jr., Joseph Williams, Benjamin S. Olds, Jeremiah Fish, Irad C. Day, Benjamin Covell, B. P. Howland, William Frye, F. O. Beckett, J. S. Lakin, W. H. Wamacks, J. L. Husted, James Rhodes, J. C. Matthews, Moses Couch, Samuel B. Shortridge, J. C. McCleary, I. P. Van Hagen — 25.

Fellow Crafts — Entered Apprentices. Thomas Odell, Eleazer Kinson, John Wood.

Of the original petitioners one (Matthew Matthews) had died, and one (Silas S. Lathrop) expelled. Bros. W. B. Snyder and A. G. Beeson had demitted to join the lodge at Iowa City. To the name of Robert Lucas is appended a note "Withdrew April 10, 1843, removed to Piketon, Ohio." P. G. Jeans had left Bloomington and was living at Galena, while (Rev.) Zachariah H. Goldsmith had demitted to join with the brethren of Clinton lodge U. D. at Davenport.

One of the last subjects of discussion coming before Iowa lodge while under Missouri jurisdiction was on a proposal to change the name of the body. This was debated at two communications, but the brethren very wisely decided to retain a name which was then and has ever since been associated with Masonry in the commonwealth.

Just previous to the date for holding convention at Iowa City a resolution was adopted providing that if a

Grand Lodge be established, "the delegates of this lodge be instructed to offer this hall to the use of the same, provided it be located at this place." It was then expected that Bro. Ansel Humphreys would be elected Grand Master, and the brethren of Bloomington were well within the probabilities in anticipating that Grand Lodge would be located at that place.

The charter granted by the newly organized Grand Lodge of Iowa was presented to Iowa lodge on the evening of Saturday, January 13, 1844, and from this time the records are those of Iowa lodge No. 2. As such it is only from time to time that we shall refer to the lodge doings, as the same shall have direct bearing upon Grand Lodge events.

CHAPTER V

The Mormon Lodges

Besides the four lodges at Burlington, Muscatine, Dubuque and Iowa City, representatives from which formed the Grand Lodge of Iowa, there were three other Masonic bodies existent in the territory. These were Rising Sun lodge of Montrose and Eagle of Keokuk, both of Lee county, and both holding from the Grand Lodge of Illinois. The other was Clinton lodge of Davenport under dispensation from the Grand Lodge of Missouri. This latter will be considered elsewhere. The two first mentioned were known as "Mormon" lodges, and properly to understand the relations of these to the Craft in general and to the Masonic bodies of Iowa in particular requires at least a brief analysis of the whole Mormon situation. We will find that the presence of these lodges gave rise to considerable intrigue and some strife, and had important bearing upon the early history of Iowa Masonry.

It is possible, after the lapse of years, and now that the generation which made of Mormonism in these states a partisan and personal issue has passed away, to get clearer idea of the troubles which attended the introduction of that faith. Stated briefly and without prejudice it may be said that on the one side was a set of men, intense and radical in propagation of a new faith, or development of the old. These believed, and in all sincerity, that the ideas newly accepted by them were destined to spread and quietly to revolutionize existing sociological, political and religious conditions. Whether or not their leaders were filled with the same enthusiasms as their followers, without

an eye to personal profit and place and power, may well be doubted. But the sincerity of these leaders can not be questioned. Men may risk slander and persecution on chance of immediate gain, but they must be convinced of the righteousness of a cause before challenging imprisonment, injury and death. It may therefore be conceded that the Latter Day Saints of the 40's were generally actuated by pure motives, whatever may have been the eccentricities of their creeds or however indiscreet their methods. For it must be granted, that these men, leaders and followers alike, were lacking in worldly wisdom. They failed to estimate the forces opposed to them. Carried away by the initial material successes of their communities, they became arrogant and were unreasonable in their aspirations and demands. Relying upon rapidly increasing numbers, they over-rated their political importance. Had the Mormon leaders more truly gauged the real power of their church, and more accurately estimated the forces in opposition, they might by a series of adjustments and compromises have fortified their position and even increased their influence beyond all possible fear of successful assault. Inflexibility and arrogance were characteristics of these leaders. These are the indispensable concomitants of proselyting zeal, but are certain to arouse and aggravate antagonism.

So much for the Saints and their leaders. The elements opposed to them were neither notable for respectability nor sincerity. There were of course those who were honest in condemnation, but these were infected by an unreasoning fanaticism. The mass of the anti-Mormons, whether in Missouri or Illinois, was irresponsible and vicious. It was largely composed of those undesirables and dangerous persons which advancing settlement ever carries with the first of its rising tide. These collect in the eddies formed at state or national boundaries and whirl in disturbing confusion until stranded and left harmless

by an efflux or carried away by advancing waves. It requires only a dispassionate reading of the annals of the times to judge this class correctly. The Mormons were distinguished for industry. First in Missouri they had attacked the wilderness, and wrested from the virgin soil beauty and abundance. Their communities were self-governing and peaceful entities, in sharp contrast to the lawlessness about them. Driven from the homes they had conquered from the wild, by mob violence and continued persecution, these people were welcomed to Illinois. With new courage and hope the religionists in 1839 found location at Nauvoo for their Zion. Of the speedy effect of their labors here we have this from a contemporary writer, a minister of the gospel, who in 1843 visited the town with an acknowledged prejudice against its inhabitants:

"At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels, which I expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. . . . . I found all the people engaged in some useful and healthy employment. The place was alive with business — much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality; but was both astonished and highly-pleased at my ill-success. I could see no loungers about the streets, nor any drunkards about the taverns. I conversed with many leading men, and found them social and well-informed, hospitable and generous. I saw nothing but order and regulation in the society. Where then, I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God, is the immorality charged upon its citizens, and what dreadful out-breaking crimes have given men license to deprecate the place as

much as they do? Where is the gang of marauders, horse thieves and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and ire; where the dark and diabolical superstitions? Where are the specimens of credulity and ignorance; where are the damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or wilfully lied about it. I could but blush with shame for my friends who had so misinformed me."

This quotation is given, as an indication of what was charged upon the Mormons. They had become objects of envy to the idle and vicious. The avaricious joined in the movement of persecution, hoping to benefit by an expulsion of the Saints. Politicians were either angered by Mormon opposition to themselves or their measures, or were too fainthearted to face the mob. State officials of high and low degree either shirked the duties of the time or pandered openly to the lawless element.

Yet even at this period, and indeed up to the time of final storm and the assassination of Joseph and Hyrum Smith, it might have been possible to have averted serious trouble had the Mormon leaders been more adaptable to conditions. To the envy of the indolent and the hostility engendered by religious differences there was added a fear on the part of many that civic and political privileges granted the chief Mormon community were not compatible with the basic principles of good government. The charter granted to Nauvoo constituted that community an independent governing body within the state — in but few things amenable to a higher authority. It is not in human nature not to take advantage of and hold to special privileges. As population increased these extraordinary privileges became more and more a matter of importance to those who did not participate in the benefits derived there-

from. The Prophet and his followers, relying unduly upon their own strength, political and of numbers, and doubtless with a reliance upon supernatural guidance, ignored the exigencies of the time and the plain path of safety. A voluntary surrender of special privileges would have disarmed many of their opponents. Taking place simply as citizens of the commonwealth, they could more readily have appealed to the better element for support. But the problem was too great for the men upon whom its solution devolved, and what might have been an important social experiment ended in disaster, involving an innocent people in ruin and staining the state with crime which has never been atoned.

There was further complication caused by the fact that many unprincipled men joined with the Mormons, or at least sheltered themselves in the community and claimed the privileges of the religionists. These, by vicious habits, brought discredit upon their protectors. Their crimes, excesses and immoralities were seized upon by the anti-Mormon element and represented as being fostered and even encouraged by the church. It was asserted that the new religion was used as a mere cloak to vice.

The peculiar claims and observances of the Saints were denounced by those who could not understand their meaning. It is an old cry of the mob — that of immorality raised against the adherents to a new faith.

The early Christians complained that their enemies accused them falsely of promiscuous lust, impiety and intended rebellion against established authority. All these accusations are joined to the fear that an accepted religion is endangered. It is easy to enlist first the weak and well-meaning, who hope by passive opposition to stay the spread of new ideas. This failing, recruits must be had from the real mob — those without faith or principles, who will join in any cry in the hope that disturbance will bring spoils. Such were the cause of Mormon troubles, such the elements arrayed against them, and the results will be forever re-

membered to the discredit of the states of Missouri and Illinois. The Saints were unduly aggressive, inordinately ambitious and greedy for special privileges. Their leaders lacked tact and were stubbornly and fatally insistent on non-essentials. But all this can not excuse the antagonism aroused against a people who were industrious, peaceful and law-abiding. The leaders were such from interested motives, the mob easily led because spurred by envy and hopeful of gain.

With this understanding of the situation we may now inquire as to the introduction of Masonry among the Mormons. Unfortunately the records and documents of the Grand Lodge of Illinois for its early years were entirely destroyed by fire in 1852. The Grand Secretary of that body is unable to throw any light upon the inner life of these Mormon lodges. In a recent publication Bro. John Corson Smith has assembled some scraps of information which have interest and are of importance. But the merits of controversy which later arose both in Illinois and Iowa can only be understood by close analysis of the known facts. Something of the history of the lodge at Nauvoo must be ascertained. The Masonic bodies at Montrose and Keokuk were really subordinate to influences emanating from the Mormon center. Their membership was almost entirely recruited from the outlying adherents of the church of Nauvoo. Gaining such information we shall find that the same influences which operated against the Nauvoo lodges were also antagonistic to those located in Iowa.

In the records of Bodley Lodge No. 1, at Quincy, Illinois, under date of June 28, 1841, there appears the following: "A communication was received from John C. Bennett and others, of the city of Nauvoo, asking this lodge to recommend to the Grand Lodge of the State certain individuals whose names were therein contained, to be appointed Master and Wardens of a lodge to be established at said city; but as these persons were unknown to this

lodge as Masons, it was thought prudent not to do so. The letter was returned to Bro. H. Rogers, with instructions how to act upon it."

There is no evidence remaining, or at least available to the present writer, indicating by what lodge the necessary recommendation was finally made or whether this requirement was made. We are inclined to the latter belief. The Masonic record of but one of these petitioners is now known — that of J. C. Bennett. It was afterwards proven that he had been previously expelled from Pickaway lodge, Ohio, and was at the time in question under such sentence. His personal standing was such, before and after this date, as to justify Bodley lodge in its wariness.

At the Grand Lodge session of 1842, held at Jacksonville, Grand Master Jonas reported the granting of dispensations to brethren at Nauvoo, Illinois, and at Montrose, Lee county, Iowa Territory. The work of the latter lodge seems to have been satisfactory. "The Committee on Returns and Work reported the Rising Sun Lodge work correct, and recommended granting of a charter as No. 12, which was done, and Breth. Davis and Williams admitted as representatives of that lodge."

But the lodge at Nauvoo though but a few months in existence was already under suspension and did not fare as well in Grand Lodge. The same committee submitted special report as follows:

"The Committee on Returns and Work of Lodges ask leave to report that they have examined the returns of Nauvoo Lodge, under dispensation, together with the papers and correspondence referred to your committee connected therewith.

"Your committee regret that the original records of the work of said lodge have not been sent up, as required by the M. W. Master, in his order suspending the labor of said lodge. But from the report, as well as the transcript

of the proceedings of the lodge exhibited, the work appears to meet the requirements of this Grand Lodge.

"It appears, however, from documentary and other evidence before the committee that there is some reason to fear that the intention and ancient landmarks of our institution have been departed from, to an inexcusable extent. The facts in the case, however, your committee are of the opinion, can only be satisfactorily ascertained by a careful inspection of the original records, and thorough investigation of the whole proceedings. Such a course your committee believe is due, as well to the brethren of Nauvoo lodge as to this Grand Lodge, and the Craft generally, and should our fears prove groundless as the committee still hope they will, none will be more benefited by the investigation than the lodge under consideration, but should they in any considerable degree be realized, the sooner the facts are ascertained the better.

"It appears from the records that the dispensation was granted October 15th 5841, and the lodge installed and set to work on the 15th of March 5842, by the M. W. G. Master. Up to the 11th of August, at which time their labor was suspended, the lodge initiated 286 candidates, and passed and raised nearly as many.

"In view of all the circumstances connected with this subject, the committee would respectfully recommend adoption of the following resolutions:

"1st. Resolved, That the injunction suspending the labors of Nauvoo Lodge, U. D., be continued until the next regular communication of this Grand Lodge.

"2d. Resolved, That a special committee be appointed, whose duty it shall be to examine the original minutes of Nauvoo lodge, and diligently enquire into any irregularities or mis-conduct alleged to have been committed by said lodge, and report the facts at the next regular communication of this Grand Lodge."

This report was signed by Bros. J. N. Ralston and M.

Helm, a majority of the committee. Bro. H. Prather, the third member presented a minority report, as follows:

"The minority of the Committee on Returns or Work of Lodges would respectfully state that they have examined the return of Nauvoo lodge, U. D., together with all the papers referred to them on the subject of the said lodge, as well as other testimony that has come before them, and would respectfully say that, to the minority of the committee, there appeared no evidence by which the committee can establish any irregularity or departure from the original landmarks of the Order, but having reasons to apprehend that irregularity can be established, we would respectfully concur with the majority in recommending the adoption of the resolutions the majority have reported."

The issuance of a dispensation to Nauvoo lodge, says Bro. J. C. Smith, "was objected to by Bodley lodge No. 1, of Quincy and many of the brethren, as the Grand Master was called upon for an explanation, which he made. He also filed a number of letters relating to Nauvoo lodge U. D., which was referred to the committee on returns and work of lodges, together with the correspondence had by Bodley Lodge No. 1 with Nauvoo Lodge U. D."

The situation as viewed by the brethren of Quincy is thus stated:[1]

"May 2nd (1842) a letter was received and read from Nauvoo Lodge, U. D., inviting Bodley Lodge No. 1, to participate with them in celebrating the anniversary of St. John, the 24th of June. On motion it was resolved that the secretary be directed to answer the communication, declining to accept of the invitation on account of the great distance and of our present pecuniary exigence, and that the secretary also say in his letter, that Bodley Lodge regrets that anything, extraneous from pure Masonry, should be coupled with this communication; it having been, throughout all ages, the peculiar characteristic of Masonry, that she has sent forth her pure flame of living light, before

[1] Reynold's *History of Masonry in Illinois*, 1869.

the world, uncontaminated by political doings, and untinged by religious distinctions."

July 16 a special meeting of Bodley lodge was called. "The W. M. stated the object of the meeting to be, to take into consideration the charges made against Nauvoo Lodge, U. D. After remarks the following preamble and resolutions were read:

"Whereas, It has come to the knowledge of Bodley Lodge No. 1, of Quincy, from sources of information which can not be doubted, that Nauvoo Lodge has, since the granting of their dispensation, conducted in a manner un-Masonic, and highly dangerous and injurious to our beloved institution, to subvert and destroy the great, good and beneficial influences of Masonic principles; therefore —

"Resolved, that the Grand Master of the Grand Lodge of this State, be requested, and is hereby requested, to suspend the authority which has been granted the Nauvoo Lodge by the Grand Master of this State, without delay, and continue said suspension until the Grand Lodge of this State take the subject of said charges into consideration, and dispose of the same in such manner as they shall deem essential to the ends of justice, and the welfare and prosperity of the institution of Masonry."

This action, taken on the 16th of July, was almost immediately resultful, as the lodge was suspended on August 11, following.

But this was not all. At the same meeting Bros. Davis and Ralston were appointed a committee to furnish the Grand Master with information, as indicated in the foregoing resolutions. The following resolution was also offered and adopted. This, like a lady's postscript, has in it the real kernel of opposition:

"Resolved, That Bodley Lodge No. 1, of Quincy, request of the Grand Lodge of the State of Illinois, that a committee be appointed at the next annual meeting of said lodge, to make inquiry into the manner the officers of the Nauvoo Lodge, U. D., were installed, and by what authority

the Grand Master initiated, passed and raised Messrs. (?) (Joseph) Smith and Sidney Rigdon to the degrees of Entered Apprentice, Fellow Craft and Master Mason, at one and the same time, and that the proceedings of the committee be reported for the benefit of this lodge."

This would seem rather an attack on the Grand Master than upon the Nauvoo lodge. The Illinois historian adds to the above: "All this goes to prove, first: that the lodge at Nauvoo had become involved in the same brawl as the 'saints,' and second: that the right of the Grand Master to 'make Masons at sight' (a right we doubt) was not known in Illinois in 1842."

The principal antagonism to the Mormon communities was directed from Quincy and Warsaw, and the brethren at these places certainly did not show themselves capable of rising to the level of dispassionate consideration of matters in controversy. It is evident too, that Bro. Ralston, a member of Bodley lodge, and one of those instructed to push the case against Nauvoo, was not a proper person to have been placed upon the Grand Lodge Committee on Returns and Work. This was equivalent to giving the accuser position upon the bench as judge.

It must be kept in mind, that the period we have reached was that in which passions were first aroused, which finally resulted in assassination of Joseph and Hyrum Smith and expulsion of the Mormons from Nauvoo. Much disturbance was caused in May, 1842, by a bitter controversy between General John C. Bennett and Joseph Smith. The former repudiated all connection with the church and asserted that he had joined with the "Saints" only that he might the more completely expose them and their leaders. This was in reality the beginning of a schism, which brought about the most serious of subsequent troubles. Bennett was forced to resign as Mayor of Nauvoo, and that office was pressed upon and accepted by Joseph Smith. Bennett was later tried for un-Masonic conduct by the lodge at Nauvoo,

and expulsion followed. An explanation of this action was the offending manner in the communication to Bodley lodge. The latter espoused Bennett's cause, and chose to believe the self acknowledged adventurer and deceiver. It was this affair which the Secretary of No. 1 was instructed to reprehend as "contaminated by political doings and tinged by religious distinctions."

In this same month of May, 1842, ex-Governor Boggs of Missouri, under whose administration the Mormons had been driven from that state, was shot and severely wounded by some person unknown. The assault was committed during the heat of a political campaign, while partisan feeling ran high. Yet because the ex-governor had been severe in his treatment of the Saints it was at once assumed by enemies of the latter that the deed had been instigated by Joseph Smith and was committed by some Mormon adherent. The far greater possibility of a political opponent being involved was ignored. In the controversy which followed this unfortunate affair the public press of Quincy revealed temper of that community by almost openly accusing the Mormons of the attempted assassination.

It should not be assumed, however, that the Masonic lodge at Nauvoo was free from blame, or that it was merely suffering from the persecution of prejudicial brethren. This lodge was something of an anomaly. It was recognized as a part of the religious community; its hall was a public building; its accounts passed, like several other quasi-public funds, through the hands of the governing authorities of the church. In the Iowa Masonic Library there is preserved a day-book used by Joseph Smith, "the Prophet," for several years, and including the period under review. In it are to be found many accounts, both debit and credit, of the lodge, indicating that its funds were considered as but a department of the community resources. The Grand Master of Illinois was, in the first place, indiscreet in "making Masons at sight" of the "Prophet" and his chief coun-

cilor, at least under the circumstances. Then the members of the lodge, finding in the organization something which might be bent to their peculiar uses, and perhaps used to further Mormon ambitions, were eager to recruit their numbers, and soon overstepped the bounds of prudence. Thus we find that from March 15, 1842, to August 11, of the same year, "at which time their labor was suspended, the lodge initiated 286 candidates, and passed and raised nearly as many." "The average," says Past Grand Master Joseph Robbins of Illinois, "was five a day, Sundays included — a good showing for a religious revival, but rather questionable activity for a Masonic body."

The report made by Nauvoo lodge for the year 1842, and the only one ever made is given in the article by Bro. J. C. Smith before mentioned. "It is unique," he says, "but not in the number of Masons said to have been made, for many of our present lodges in their eagerness for the almighty dollar have incurred the censure of Grand Masters, and have been forbidden the running of an endless-chain ballot machine." To the list of officers given I have been able to add in several cases positions in the church.

RETURN OF NAUVOO LODGE, U. D.

"Held at Nauvoo on the first and third Tuesdays in each month.

George Miller, W. M. (Bishop of the Church.)

Hyrum Smith, S. W. (Brother of Joseph Smith — Patriarch.)

Lucius Scovil, J. W. (Of frequent mention in history of church both in Missouri and Illinois.)

William Clayton, Sec'y. (Clerk of Joseph Smith.)

Newel K. Whitney, Treas. (Bishop of the Church.)

Charles Allen, S. D.
Heber C. Kimball, J. D. } (Elder—One of the Twelve)

Wm. Felshaw, Steward.

Hyrum Clark, Steward. (High Priest, etc.)

Samuel Rolfe, Tyler. (Priest and Counselor.)

Past Masters — Asahel Perry, Daniel S. Miles, Hezekiah Peck.

Master Masons — 243.

Fellow Crafts — 4.

Entered Apprentices — 9.

"*Dead*—Vinson Knight, M. M., on the 31st of July, 1842; E. P. Merriam, M. M., on the 14th day of September, 1842; William Wrightman, M. M., on the 24th day of September, 1842.

"*Rejected* —

"Daniel Avery, 44 years of age; 5 feet 11 inches high; a stout, athletic man; dark complexion; dark skin; dark eyes; heavy beard; hair partially gray; nose of the aquiline form; slow spoken; a farmer; resides in Nauvoo; June 16, 1842.

"Hiram Dayton, 44 years of age; occupation a farmer; 5 feet 7 or 8 inches high; thick set; light complexion; light hair; blue eyes; quick spoken and not plain; resides in Nauvoo; on the 7th day of July, 1842.

"Nathan A. West, 34 years of age, 6 feet high, well-proportioned; round shoulders; brown hair; blue eyes; dark complexion; moderate speech; thin face; occupation, a carpenter and joiner; resides in Nauvoo; on the 7th day of July, 1842.

"Samuel Brown, 41 years of age, 5 feet 6 or 7 inches high; light complexion; blue eyes; black hair; by trade a boot and shoe maker; resides in Nauvoo; on the 21st day of July, 1842.

"*Expelled*—John C. Bennett, M. M., about 38 years of age; 5 feet 7 or 8 inches high; dark complexion; dark eyes; Roman nose; lost his upper front teeth; quick spoken; good language; by profession a physician; residing in New York; for gross un-Masonic conduct; on the 8th day of August, 1842.

"*Initiated* — 285."

A glance at the membership of lodges in Illinois for the year 1842 will serve to indicate a fear that Masonry in that Grand Jurisdiction might soon be swamped and controlled by Mormon adherents. These figures given are: Bodley No. 1, 25; Harmony No. 3, 23; Springfield No. 4, 43; Columbus No. 6, 16; Macon No. 8, 22; Juliet No. 10, 25; Rushville, U. D., 20; Western Star, U. D., 23; Cass, U. D., 12; St. Johns, U. D., 10; Warren, U. D., 8, a total of 227. The lodge at Nauvoo reported 285 and Rising Sun lodge at Montrose, Iowa Territory, 45, a total of 330. The growth in these latter bodies was out of all proportion to anything which might be expected by the other lodges. These figures may serve to explain action otherwise inexplicable.

The report of the committee appointed to investigate the affairs of Nauvoo lodge is appended to the Illinois proceedings for 1842. Its paragraphs reveal, by implication, the charges brought against the lodge.

"The committee appointed to proceed to Nauvoo and investigate the charges of irregularity which have been preferred against Nauvoo Lodge U. D., have performed that duty, and beg leave to report that after a careful and laborious examination of both persons and papers they have, with due deference, concluded to submit the following suggestions and resolutions.

"The principal charges which had been made against the lodge, your committee found groundless, and without proof to sustain them. Irregularities have obtained in the work of the lodge, which your committee thinks strike at once at the vital principles of our order, and the correction of which should not be passed over in silence:

"1st. The practice of balloting for more than one applicant at one and the same time.

"The privilege of balloting for or against an applicant, your committee think one of the inalienable rights of our time-honored institution. The lodge has no right to introduce within its walls any applicant who may be obnoxious

to any one of its members. Neither has it the right to inquire into the motive which actuated or influenced the ballot of any member.

"Should a member (forgetful of those Masonic principles so often inculcated within our sacred walls) reject a worthy applicant out of private pique or malice, the wrong is his own, and to his God alone is he accountable. And better far it is, in the estimation of your committee, that worthy applicants should be rejected time and again, than that the sacredness of the ballot box should be invaded.

"2nd. On one occasion an applicant, of at least doubtful character, was received on a promise of reformation and restitution, with a view of holding his future conduct in check, and making him a worthier and a better man. In this instance the motive, your committee do not doubt, was good, but whilst they applaud the motive, they must condemn the practice, as one fraught with too much danger to the Craft ever to be indulged in.

"In review of the whole subject, your committee find much to regret, much to deplore — yet they can not bring themselves to believe that the good of the fraternity requires that the injunction should be perpetual; but, on the contrary, that justice should be tempered with mercy, and therefore beg leave to submit the following resolution:

"Resolved, That the dispensation of Nauvoo lodge U. D., be continued until the next grand annual communication of the Grand Lodge of Illinois and should the M. W. Grand Master approve our suggestions, that some brother be appointed to attend, at some given time, to remind the brethren of the irregularity of their proceedings, and admonish them in the most friendly manner to avoid all such in future."

This report was signed by Bro. Jonathan Nye, Past Grand Master of Vermont, and Bro. W. B. Warren, Grand Secretary. These are eminent names and it is to be presumed that these brethren investigated the affair in an im-

partial manner. Reduced to its lowest terms the report indicates an ignorance of Masonic procedure, a fault common to Western lodges at that time. It also shows that in the desire to secure members the wise and ancient restrictions of the fraternity were disregarded. But certainly such indiscretions were not confined to the Mormon lodges. There was also trouble over black balling — a perennial source of difficulty.

Acting upon the foregoing report Grand Master Helm issued an order, dated November 2, 1842. In this is set forth the action of Grand Lodge, and of the committee appointed under its authority. He finds in the character and experience of the committee sufficient warrant for correctness of conclusions reached, and says the opinions and recommendations of the committee "should remove from the minds of all any fears that may have been entertained respecting the motives and designs of Nauvoo lodge." He therefore ordered the injunction of suspension removed, and the dispensation granted to Nauvoo lodge continued in full force and effect and to remain in operation till the next annual communication of Grand Lodge.

The energetic character of these Mormon Masons may be judged from a communication presented by Rising Sun lodge of Montrose, Iowa Territory. This body, far in advance of all others of the jurisdiction outside of Nauvoo, had built a new hall during their first year of existence, had completely furnished the same and had procured suitable jewels and Masonic clothing. To accomplish all this they had strained their income and resources, and were forced to ask a year's time, within which to pay for charter just issued. This favor was granted.

At the Grand Communication which convened at Jacksonville October 2, 1842, the Mormon lodges had grown to five in number, all being represented at the session. The Mormon question had by now attracted much attention, both in and out of the fraternity and far outside the state

of Illinois. Grand Master Helm, in his annual address, thus refers to the subject: "The action of the Grand Lodge has been made the object of much animadversion, criticism and remark. Several communications from eminent and honored names in Masonry have been addressed to me, calling in question the correctness of the course pursued by you in relation to this subject, and strongly protesting against the prudence and propriety of allowing a Masonic lodge to exist in Nauvoo. I call your attention to these facts, solely for the purpose of suggesting that justice to our Nauvoo brethren, courtesy and respect for those who object to our past conduct towards them, and a proper regard for the good opinion and welfare of the fraternity at large, alike require that every step of your proceedings in this matter should be marked by the utmost care, caution and deliberation. . . . Should you finally determine to grant a charter to Nauvoo lodge, and thus perpetuate its existence, I would suggest the propriety, nay the absolute necessity, of dividing it into at least four, if not more, distinct lodges. The number of its members is too large for convenience in working and is otherwise objectionable, a fact of which they are themselves aware. A short time ago they applied to me to divide them into several distinct lodges; but as this application was made at a period very near to our annual meeting, I thought it proper to wait and refer the whole matter, as I now do to the Grand Lodge."

But such an increase of lodges under Mormon influence was certainly not to the taste of the Illinois brethren, nor would it have been wisdom on their part thus to yield control of the Grand Lodge to this rapidly growing sect. The ambitions of the church leaders were now full blown and no longer kept secret. Relying on growth in point of numbers, on special privileges already gained and on the complaisance of politicians and office holders, Joseph Smith and his followers at this time regarded themselves destined

to control the state, perhaps even the nation. The "Prophet" was announced in the church press as a future candidate for governor of Illinois. The all-covering ambitions of these churchly leaders embraced the Masonic fraternity as being a means ready to hand by which their influence and power might be extended. Had Grand Lodge concurred in recommendation of Grand Master Helm, creating new lodges at Nauvoo, Masonry in Illinois would most likely have originated a schism, a period of utter confusion would have followed, and the fraternity itself have probably become extinct and a thing of reproach in that state for many years.

Grand Master Helm had aided this Mormon domination so far as possible. During the interval between the annual communications of 1842 and 1843 he had granted his dispensation to brethren at Nauvoo to form Nye and Helm lodges, and to others of the same faith at Keokuk, Iowa Territory, for establishment of Eagle lodge. These, with Nauvoo and Rising Sun lodges, made a considerable show in representation, though one brother (L. N. Scovil of Nauvoo lodge) was present as representative of both the bodies in Iowa Territory.

Bodley lodge No. 1 of Quincy was again the first to raise protest. The political and social rancor of the community had as matter of course to a certain extent infected the lodge. But we must also credit them with a discernment of consequences if Mormon ambitions were given free scope. It may also be said that while location possibly favored a prejudiced view, it also permitted a greater knowledge of affairs in Nauvoo and the other river towns, in which influence of the Saints was supreme. It is therefore not to be wondered at that the records of Bodley lodge (September 29, 1843) should show such action as the following:

"Resolved, That we respectfully ask the attention of the members of the Grand Lodge and delegates to carefully

examine into and consider well on the propriety of granting a charter to Nauvoo lodge U. D., and that it is our decided conviction that said dispensation should never have been granted, and from what we have seen and heard from sources to be relied on, that it would be unwise to grant a charter or continue a dispensation longer among that people."

A further resolution instructs the delegates of Bodley lodge to vote against granting a charter at Nauvoo, and to use all their endeavors to procure withdrawal of all dispensations now granted.

The Committee on Returns and Work at this session of 1843 found it necessary to condemn all the Mormon lodges. They found the work of Eagle lodge U. D., at Keokuk "very irregular and highly censurable," instancing several cases where ballot was had in less period than the full lunar month required. But they add: "In every other respect the work appears to have been correct." In the returns of Nauvoo lodge they found "the work in some measure correct, but in many instances there appear irregularities, and matters to our committee inexplicable. The lodge had failed to bring their record before the committee, which is a matter of surprise, knowing the severe lesson the said lodge was taught at the last grand communication. The greatest irregularity of which your committee would complain is, that there appears to be a disposition to accumulate and gather members without regard to character, and to push them on through the second and third degrees, before they can be perfectly skilled in the first and second. Your committee . . . . feel certain that the ancient landmarks of the order require that the lodge should know that the candidate is well skilled in one degree before he is advanced to another. Your committee will not doubt but there are many worthy and skillful brethren in Nauvoo lodge; brethren who would under other circumstances be an ornament to the institution of Masonry, but we are

reassured that their influence is entirely lost and obscured by the conduct of others less worthy; nay, of those who entirely disregard the ties that should bind us together as a sacred band of friends and brothers." The work in Helm lodge U. D. (Nauvoo) is characterized as "irregular" and "imprudent," and that of Nye lodge U. D. (Nauvoo) is considered objectionable for like reasons. The returns from Rising Sun lodge No. 12 (Montrose) are "altogether informal," and "the work irregular."

It thus appears that all these bodies were open to censure. Nothing is even hinted at in these reports of the real causes of difficulty. The matters criticised are not in themselves sufficient to justify the action recommended and taken — they were used only to veil or hide the social, political and religious difficulties, which were rightfully regarded as dangerous subjects to bring before the Grand Lodge. The following resolutions were presented and adopted:

"Resolved, That the charter of Rising Sun Lodge No. 12 be suspended, and that the Master and Wardens be cited to appear at the next grand annual communication of this Grand Lodge to show cause, if any they have, why their charter should not be revoked.

"Resolved, That in the opinion of this Grand Lodge it is inexpedient and prejudicial to the interests of Freemasonry longer to sustain a lodge at Nauvoo; and for the disrespect and contempt that Nauvoo lodge and Helm lodge have shown in refusing to present the records of their work to this Grand Lodge;

"Resolved, That their dispensations be and they are hereby revoked and charters refused.

"Resolved, That for irregular work and disregard of the resolutions and instructions of this Grand Lodge, the dispensations of Eagle lodge and Nye lodge are hereby revoked and charters refused."

This sweeping action would seem to have settled Mor-

mon Masonry. But there were further echoes which disturbed the Grand Lodge of Illinois, and some of which were later heard in the Iowa Grand body. The lodge or lodges at Nauvoo still continued to work, and we find that individual members were received without question as visitors, at least in the Iowa lodges. Again Bodley lodge of Quincy sounded the alarm, and objected to the so-called "Masonic" activities of a body which was without standing in the fraternity. On April 1, 1844, the following action was taken by this lodge:

"The W. Master remarked that the Nauvoo lodges were working and finishing their hall, notwithstanding their dispensation had been withdrawn by the Grand Lodge.

"Bro. Freeman was called upon, and stated that he had learned that the Nauvoo lodges were still at work, receiving, passing and raising Masons, and that the brethren of Warsaw lodge had notified the Grand officers on the subject.

"On motion of Bro. Stahl:

"Resolved, That the secretary be instructed to inform the Grand Master of this state that the Nauvoo, Keokuk and the other lodges in and about Nauvoo continue to work, that they have given notice in a public paper of their intention to consecrate their Masonic hall on the 5th inst., and that the said Masons pretend not to be in possession of official notice that they were deprived of their charter and dispensations."

This statement of facts was doubtless correct. In the Joseph Smith account book before mentioned the entries for and against the Masonic lodge (there seems to have been but one such account indicating that the various bodies kept a common fund) were continued to within a few days of the assassination of the "Prophet" and his brother Hyrum on June 23, 1844. It is known, also, that the lodges at Montrose and Keokuk retained their organizations until after that date.

St. Clair lodge No. 24 of Belleville drew the line severely against Nauvoo. A brother was charged with having associated with these clandestine Masons on the occasion of dedicating their hall at the Mormon capital. The accused brother admitted joining in the procession, but denied that such act was a participtation in the work of a clandestine body. The committee to whom the matter was referred refused to countenance such subterfuge. A careful and lengthy analysis of the situation was made, the entire paper being conformable to the basic principles of Masonic law. In conclusion resolutions were offered, setting forth that Bro. ——— had treated the authority of Grand Lodge with contempt, and had violated an anciently established principle of the fraternity. It was therefore recommended that he be dealt with according to Masonic usages, which recommendation was carried into execution.

Keokuk lodge U. D. made an effort at the Grand Lodge communication of 1844 to reinstate and legalize its existence. A document was received, signed by seven brothers. It set forth in considerable detail, the facts of organization and of work performed. It claimed the lodge had been imperfectly represented at preceding session by a brother of Nauvoo lodge. He had made no report to them of action taken, nor had the lodge been able to secure from the Grand Secretary any statement as to its status. It was averred that when finally the members had heard, indirectly, and informally that the lodge was under sentence of suspension, they had ceased to meet and to work as Masons. The letter continues: "We are not aware of any wrong that we have done, and can not make any excuse; but we would say that it is more than probable that we had committed errors, as we had not the constitution and by-laws of the Grand Lodge of Illinois, and we had to be governed by old Masons instead of the by-laws of the Grand Lodge. We would further say that if we had committed errors, they were of the head and not of

the heart, and we would have most cheerfully abandoned them." They therefore asked that their dispensation be renewed or charter granted, and that some suitable brother be sent to give them needed Masonic instruction. They further requested that if charges had been made against the members, either as men or Masons, a committee be sent to make thorough inquiry.

This was referred to Committee on Petitions and Grievances. A report was brought in by this committee, stating that all information possible had been gathered, and that a committee should be appointed diligently to inquire into the circumstances. Should this committee report favorably of Eagle lodge, the Grand Master was advised to renew the dispensation. Such committee was appointed. But the chairman of the same, Bro. John Montague, of Warsaw, was altogether unfitted for the place. It will be later shown that he was a bitter opponent of the Mormon church and its members, and that this bitterness was evidenced even in his Masonic communications. Any inquiry guided by such a man, could not fail of being partisan and prejudiced.

The facts having been brought to attention of Grand Lodge that the bodies of Nauvoo were still in being, calling themselves Masons and working as such, the following action was taken:

"Whereas, the M. W. Grand Lodge of Illinois, at their last communication, thought proper to withdraw from Nauvoo, Helm and Nye lodges the dispensations which had been granted them, for gross un-Masonic conduct and

"Whereas, The M. W. Grand Master did during vacation send a special messenger to Nauvoo and demand the dispensations aforesaid, which demand was treated with contempt, and not only a positive refusal given by said lodges but a determination expressed to continue their work; now,

"Resolved, By this Grand Lodge, that all fellowship

with said lodges and members thereof be withdrawn, and the associations of Masons working these lodges are hereby declared clandestine, and all the members hailing therefrom suspended from all the privileges of Masonry within the jurisdiction of this Grand Lodge, and that our Sister Grand Lodges be requested to deny them the same privileges.

"Resolved, That the Grand Secretary be directed to address a circular on the subject to all the Grand Lodges in correspondence with this Grand Lodge, and request the same to be published in all the Masonic periodicals."

During the year 1844 the popular passions, which had heretofore been at least partially repressed, broke out in unrestrained violence against the Mormons. Joseph Smith and his brother, despite the pledged faith of a weak and vacillating governor, were assassinated in the jail at Carthage. The Saints at Nauvoo were persecuted and endangered beyond the point of further endurance, and finally driven from the homes they had made beautiful and prosperous. The Mormon Masonic lodges, at least in Illinois, were thus effectually dispersed and were heard of no more. But the murders at Carthage nevertheless proved matter of Masonic concern, and as such were heard of in Grand Lodge.

Grand Master Lusk reported to the communication of 1845 that Bro. Montague and two others, appointed to investigate affairs of the lodge at Keokuk, had found it inconvenient to act. The necessity for action had passed, and the subject was forthwith dropped. Bro. Montague and other members of the lodge at Warsaw had troubles of their own. This town, located on the river below Keokuk, was the strong point of opposition to the Mormons. The farcical trials which followed the assassinations at Carthage involved Warsaw citizens. To show popular support of the men accused of the assassinations they were unduly honored. Several of them, while under indictment for murder, made application to, and were hurriedly elected

to membership in Warsaw lodge No. 21 — a proceeding certainly as un-Masonic as any of which Mormon Masons had been accused.

This outrageous disregard of Masonic rectitude was brought to attention of Grand Lodge. The Warsaw body had failed to make any return of work, hoping thus to cover its faults. A resolution was adopted, however, providing for the appointment of a special committee, which should demand the books of the lodge, and "ascertain, by means in their power, whether said lodge has conferred any of the degrees upon any person or persons while under indictment, and to report to the M. W. Grand Master."

This committee, it seems, formulated its report after an *exparte* hearing, and informed the Grand Master "That perhaps it will not be necessary to inflict punishment to the extent of his authority; for although the lodge erred, and greatly erred, yet they [the committee] conceive the error was one of the head and not of the heart; that all the harm has been done in the case that can be done; the men have been since tried by the laws of their country, and a jury of their peers and acquitted."

This committee based its report[2] upon a letter written by Bro. Montague, and approved by Warsaw lodge!

The report and recommendation of the committee was adopted by the Grand Master, and no punishment was inflicted upon the lodge, "attention having been called to the subject of caution and circumspection in all proceedings, and especially in the introduction of members into the Masonic family, a great end had been answered, and with this it would be well to let the lodge off."

The Montague letter, which was the case of the lodge, was approved at a communication of Warsaw lodge No. 21, March 14, 1846. It admits that three of the nine men indicted for murder of Joseph and Hyrum Smith had been proposed for membership, were elected and had received

[2] Reynold's *History of Masonry in Illinois*, p. 339.

the degrees. It is explained that "at the time said petitions were presented, the fact of these individuals being under indictment for the murder of Joseph and Hyrum Smith, was referred to, and the question of propriety of their admission fully discussed. It was admitted that these individuals were worthy members of society and respected by their fellow-citizens — no objection to their initiation therefore existed, except the fact of the pending of the aforementioned indictment. In relation to that matter, it was argued that the indictment was no evidence of crime; in this instance, particularly, it was publicly known that the indictment against said applicants had been procured by the testimony of perjured witnesses who had been suborned by the Mormons, for the purpose of procuring indictments against certain prominent men of the county, who had become obnoxious to them. The standing of these individuals in the community had not been at all impaired by the indictment, but, on the contrary, they are regarded with greater consideration than before, from the fact that they had been particularly selected as the victims of Mormon vengeance. The community regard the proceedings against them as a persecution rather than a prosecution, and the event of the final trial proved the correctness of the conclusion. Under these circumstances it could not be considered that these individuals should be regarded in the light that persons ordinarily are, who are arraigned for crime. Besides this, Bro. M. Aldrich, who has held an honorable standing in the fraternity for upwards of twenty years, was also under indictment for the same offense. There would therefore seem to be equally as good grounds for his suspension as for rejecting the petitions of the individuals referred to. But to do this when there was no evidence of his guilt, would be to reverse the fundamental principles of the order and cast off a brother because he was in trouble."

Without seeking to make out the Mormon contention

that these men were guilty of the crime with which they were accused, it is certain that this defense is very weak. Were it within the province of this paper to analyze the evidence it would at least be shown that the Mormon persecution so much dreaded was purely imaginary. It was another case of the wolf accusing the lamb of fouling the stream from which he drank, as an excuse for devouring the offender.

This matter proved, as might be expected, destructive to the usefulness of Warsaw lodge, and on the 9th of May, 1847, it surrendered its charter.

The Iowa Connection

Those who were sent from Missouri to "spy out the land" of Illinois and Iowa, for the Mormon colonists were certainly shrewd and worldly-wise men. They chose such points on both sides of the great river as possessed advantages of location promising commercial development and greatest chance for growth. By the selection of Montrose, in Iowa Territory, directly opposite Nauvoo, it was expected to make the former the outlet for a considerable extent of country, and the town being subsidiary to the Mormon capital, the latter would directly profit from the western trade. At Keokuk, at the head of the rapids, was another point expected to draw the elements of growth and prosperity from its situation and natural advantages. With the decreasing importance of the Mississippi as a commercial artery these places have also declined. Montrose is today a sleepy village, while Keokuk owes present and prospective position among the cities of Iowa to causes other than its prominence as a distributive point.

As we have in the foregoing pages followed the history of these lodges at Montrose and Keokuk in their connection with the Grand Lodge of Illinois, it but remains to trace out the part they had in Iowa Masonry. In the official proceedings they are curtly mentioned and after-

wards ignored. But it will be seen that for a short time they had a considerable influence.

The first Masonic lodge in the territory of Iowa was established November 30, 1840, under authority from the Grand Lodge of Missouri. Within a few months others were formed at Muscatine and Dubuque. These with another at Iowa City, joined as constituents of the Grand Lodge of Iowa in 1844. All derived authority from the Grand Lodge of Missouri. These four were therefore at work during the years of Mormon troubles. With the exception of Iowa City lodge all were located upon the river, and were therefore in close touch with the events and rumors emanating from Nauvoo and its hostile neighbors. Strange as it may seem the spirit of persecution, of intolerance and passion never passed westward over the boundary of Iowa. Ex-Gov. Gue, the latest historian of the state, has this to mark the contrast:

"In the persecutions which the Mormons endured in the early years of their residence in the western states and territories, Iowa never joined. Our people and state officials have respected the right of American citizens to hold such religious opinions as they choose and to enjoy the protection of our laws. Bigotry has never obtained among our citizens. Claiming the utmost freedom of religious opinion for themselves, they have always conceded to others the same constitutional right. The kind treatment of the Mormons by Governor Lucas is in marked contrast with that of the officials and citizens of Missouri and Illinois."

In point of fact Governor Lucas, first chief executive of the territory and one of the petitioners for the first lodge in Iowa, was very friendly to the Mormons, as emigrants and as settlers. When a deputation of the Saints was sent to Washington in 1839 to seek redress for the wrongs suffered in Missouri Governor Lucas furnished its members with a letter of introduction to President Van Buren. In this he stated that the Mormon people to his knowledge

both in Iowa and in Ohio (where he had formerly been governor) were industrious and inoffensive. He added that since their settlement in Iowa he had no recollection of any of them having been charged as violators of the law.

With this as the sentiment of territorial officials and of a majority of the people, we would naturally expect a liberal spirit to be exhibited by lodges and individual Masons toward brethren adhering to the new faith. From the beginning of the lodge records in Iowa there are to be found the names of frequent visitors from Nauvoo, Montrose and Keokuk. Not even after the ban of non-intercourse had been passed upon these lodges by the Grand Lodge of Illinois were these prevented from meeting with the Iowa brethren. They were recognized as Masons, and as such entitled to recognition and assistance when needed.

The first proposal to establish a Grand Lodge in Iowa came from Rising Sun lodge at Montrose and reference is made in records of the Iowa lodges to communications from this source urging an early convention of Masons for that purpose. There is also ample evidence in the records of the "four old lodges" of a constant Masonic interchange with the bodies at Montrose and Keokuk.

Prior to the convention which met at Iowa City in January, 1844, for the purpose of organizing a Grand Lodge, it was understood that the lodges at Montrose and Keokuk would take part and receive charters from the new grand body. But at this time the Mormon troubles were developing to a serious point. The lodge at Burlington strenuously advocated admission of representatives from these lodges. Iowa City seems to have supported the proposition, while Bloomington (Muscatine) and Dubuque were opposed. Delegates presented themselves at the convention and were reported. The committee on credentials brought in a report recommending that representatives of lodges under dispensation be permitted to take seats, which was adopted. A Burlington brother offered resolution that

Rising Sun lodge of Montrose be recognized and its delegate admitted. This was temporarily tabled. Then to carry a point against such admission it was proposed that vote upon any question be by individuals and not by lodges. In this manner the resolution was defeated, and Rising Sun lodge shut out.

There is no doubt that those opposed to affiliation of these two lodges were acting rightly and according to Masonic law and precedent. It was known that the authority under which the bodies were organized and had worked was revoked by the Grand Lodge of Illinois, and that they were therefore without standing as legitimate lodges. Yet these delegates remained as visitors and are named as such at the subsequent sessions of the first grand communication.

This little intrigue had an unlooked-for consequence. Ansel Humphreys of Muscatine was slated for Grand Master, but because of the opposition shown to the Burlington proposition, as above, Bro. Oliver Cock, of the latter town, who was not present, was put forward and elected first Grand Master of Iowa. This election, though no indication of the fact appears in the records, hinged upon admission of the Mormon representatives. The writer is indebted for the information to an interview had some years ago with the late Grand Secretary, Bro. T. S. Parvin, who was the last survivor of those who organized the Grand Lodge of Iowa.

Just before the close of Grand Lodge it was resolved that the lodges at Montrose and Keokuk should be granted charters provided they "produce a certificate from the Grand Secretary of Illinois of their good standing with that Grand Lodge." Such action, of course, settled the fate of the Mormon Masonic lodges in Iowa.

Henceforth we only hear of the lodges at Montrose, Keokuk or Nauvoo as their members appear upon the visitors' lists of Iowa lodges. They were still esteemed as Masons and entitled to the privileges of the fraternity. By

what occult process of reasoning the old brethren arrived at such conclusion we are unable to discover.

At a meeting at Des Moines lodge No. 1 (Burlington) held April 1, 1844, the names of Bros. McCormack, Stewart, G. P. Adams, A. F. Hutchison, C. L. Whitney and Jacob Abbott, all of Nauvoo lodge, are recorded as visitors. No question was raised as to their admission or Masonic standing. These brothers, with two from other lodges, asked "for recommendation to the Grand Lodge of Iowa for dispensation to open a lodge of Master Masons at Augusta, Des Moines county. This petition was received and the vote of the lodge taken, recommending the petition." Accordingly dispensation was granted and Hiram lodge No. 7 instituted and set to work. The settlement at Augusta included many of those who had been driven from Nauvoo, and the Mormon element seems to have been for some time predominant. The records of this lodge reveal a queer state of affairs. The business was for several years conducted in a very haphazard way. Petitions were received in numbers out of all proportion to the population of the community. Candidates were rushed through in blocks, certainly without regard to proficiency. Yet with all these additions and press of work the lodge was constantly short of needful funds which would seem to indicate a system of rebates or remission of fees. Dissensions between the Mormon and other members found vent in charges and counter-charges. It was not until many years had elapsed that the lodge settled down as a self-respecting and respected member of the Masonic family in Iowa. The town of Augusta dwindled and with it the lodge failed and diminished, until in 1888 its charter was surrendered. This finally closed the chapter of connection between Mormonism and Masonry in Iowa.

One curious and interesting reference is noted, which again indicates the Masonic standing of those Mormons who passed through the state of Iowa on their way to the new

Zion in the Great Salt Lake Valley. These emigrants sought different routes across the unsettled territory converging at Kanesville, on the Missouri river. The winter of 1845-6 overtook a party of these refuges at an Indian trading post a few miles west of Iowa City. The horrors of that season for these destitute and poorly protected wanderers can not be told here. Suffice it to say a plot was formed by a party of roughs haunting the wild border to arrest the men on a trumped up charge "so that they might, without risk, plunder the camp and ravish the women." This was frustrated by the firmness and intelligence of the officials. The suffering condition of the campers was then ascertained and appeal made to the decent people of the community for aid. To this there was ready and instant response. The narrative continues: "Most of these Mormon men were Freemasons, and when the diabolical plot against them was made known, and confirmed by the fact that their accusers never dared to appear in court where law and reason ruled, very naturally a strong interest and sympathy was awakened in their behalf, among members of that fraternity and others. As a result of this they were supplied with many things for the relief and comfort of their destitute people at the camp, and they departed with light hearts and heavy loads."[3]

With whatever further connection there may have been between the Craft and the Latter Day Saints this chapter has no concern. Whether or not it be true that the Mormon church in Utah has borrowed from Masonry some of its peculiar ceremonies is altogether apart from our present interest. The events here imperfectly traced have some value, historical and sociological, and have not before been written connectedly. Its publication may serve to bring out further facts and to correct errors and misconceptions.

In conclusion the writer has to thank many brothers who have suggested valuable sources of information. It is

[3] *Hist. Johnson Co.*, Iowa, 1882.

desired, also, to express to authorities of the Reorganized Church of the Latter Day Saints, at Lamoni, Iowa, appreciation of courteous attention to all inquiries. President Joseph Smith and Counselor Fred'k M. Smith, son and grandson of the founder of the church, have been especially kind to the stranger who has sought information. This is in grateful contrast to the continued silence which has followed all inquiries directed to the Utah church organization. The latter be it said, after having used Masonry for its absurd purposes, now reprobates the fraternity.

CHAPTER VI

Organization of Grand Lodge

In preceding chapters, bringing up to period now reached in the events of the four original lodges, there is adequate statement as to the movement for Masonic independence. A very careful reading of the records reveals that personal ambitions were allowed to influence certain actions before and at the time of organization. To follow in all detail these petty intrigues might not now be possible, and would doubtless be indiscreet. Yet larger events hinged upon result of such hidden workings, and to some extent their recital and analysis are necessary. The late T. S. Parvin frequently assured the writer that organization of the Grand Lodge of Iowa was characterized by dissension and debates which found no place in the records. When this chapter was first taken in hand it appeared that nothing remained to us of information other than that officially conveyed. Later, however, there was found a written statement by the late Grand Secretary and a series of letters from Past Grand Master Ansel Humphreys. These are of importance, and the essential facts therein contained must be incorporated.

The prefatory note to first volume of Grand Lodge proceedings has this bare statement: "On the 10th day of May, 1843, a Masonic convention was held at Iowa City, composed of delegates from Iowa, Dubuque and Iowa City lodges, assembled pursuant to a resolution adopted by Iowa lodge No. 42, at Bloomington, at the instance of Des Moines lodge No. 41, at Burlington, asking said lodge 'to name a time and place' for the holding of a convention to

take measures for the organization of a Grand Lodge of Iowa — which said resolution was concurred in by the lodges first aforesaid.

"At this convention, after due consultation, it was

"Resolved, That each lodge send three representatives to the Grand Lodge of Missouri, at its Grand Annual Communication in October, A. D. 1843 — and that said representatives be authorized to fix the time and place for holding of a convention of the chartered lodges in Iowa Territory, in good and regular standing, for the purpose of proceeding to a complete and perfect organization of the Grand Lodge of Iowa — and that they notify the several lodges of the same."

This statement must first be freed from inaccuracies. As has been shown elsewhere first suggestion looking toward the formation of a Grand Lodge of Iowa came to the bodies then in the Territory from Far West lodge of Galena. This Masonic waif — the very peculiar history of which is included in this volume — offered to join with the Iowa lodges in establishment of an independent governing body. Subsequently a similar suggestion was received from Rising Sun lodge of Montrose. These communications were considered by Des Moines and Iowa lodges (then the only ones holding from Missouri), but time was not then ripe for action.

At a meeting of Des Moines lodge No. 41, held October 31, 1842, M. W. Bro. Jonathan Nye, Past Grand Master of Vermont (1815-1817) and Past General Grand Master of the Grand Encampment of Knights Templars of the United States (1829-1832), was present. The record states that "Bro. Nye was requested to give his opinion as to forming a Grand Lodge in Iowa. His opinion being in favor, on motion a committee of five was appointed to write to the lodges at Bloomington and Montrose to meet at Burlington for the purpose of forming a Grand Lodge of Iowa. The

committee appointed are Bros. (H. C.) Bennett, (H. T.) Hugins, (John C.) Breckinridge, (J. H.) McKinney and Evan Evans."

The communication prepared by this committee was received and acted upon in Iowa lodge of Bloomington November 21, 1843, following being the record:

"Bro. T. S. Parvin laid before the lodge a communication received by him from a committee of Des Moines lodge upon the subject of forming a Grand Lodge in the Territory. On motion the communication was referred to a committee of three, composed of the following named brothers: Robert Lucas, John Lilly, Jr., and T. S. Parvin. On motion said committee was instructed to report at the next meeting of the lodge upon the practicability of forming a Grand Lodge in the Territory."

At the succeeding communication of Iowa lodge, held November 28, "the committee appointed at the last meeting of the lodge to take into consideration the expediency of forming a Grand Lodge in the Territory, made report thereon, which report was accepted and the committee discharged. The resolutions as reported by the committee on this subject were then severally taken up and adopted. The committee contemplated in the fourth resolution, was by consent appointed by the Worshipful Master. Brothers Robert Lucas, Benjamin S. Olds and Theodore S. Parvin were appointed as said committee."

The records of Rising Sun lodge are lost, but it is known that similar action was taken therein. Communications from the two lodges addressed were received by Des Moines lodge and read at a meeting of that body, held March 6, 1843. Though these documents were not made part of the record it is known that the replies were encouraging. It is probable, also, that the practical difficulties were pointed out, and that the brethren were determined to proceed with due caution. This inference is borne out

by statement that upon discussion of the communications received, Des Moines lodge constituted a further committee. It was directed "to ascertain the propriety of forming a Grand Lodge in Iowa Territory. The following brethren compose said committee: H. T. Hugins, John S. David, John C. Breckinridge, Oliver Cock and J. L. Corse."

Further reference to this subject appears in the records of Iowa lodge for February 20, 1843, to this effect: "Bro. Lucas, from Committee on Grand Lodge Correspondence, stated that the committee had performed the duty entrusted to them, and asked to be discharged, which was so ordered." Rising Sun lodge, meanwhile, hoping for a further measure of independence than could be hoped for while joined to Illinois, was actively promoting formation of an Iowa Grand Lodge.

It may be well in this place to recall the position of Rising Sun, that thus its anxiety in the matter may be explained. During the year 1843 its returns, made to the Grand Lodge of Illinois, showed a membership of forty-five. It was the largest lodge in the Territory, and the most prosperous, owning its own hall. Its intimate connection with Nauvoo lodge, and further fact that greater part of its membership were Mormons, had already caused it to be eyed with more than suspicion by the alarmed Grand Lodge of Illinois. This alarm, doubtless justified by Mormon aggression and developments, led the Grand Lodge to extreme lengths. At session following the period we have reached the charter of Rising Sun lodge was suspended. The reasons alleged were that "work has been irregular, the returns altogether informal, and dues unpaid." Acceptance of such reasons, at a time when work and procedure of nearly all pioneer lodges were irregular in form, would indicate a motive not expressed. Fear of the Mormon lodges and their growing strength, out of all proportion to that of other lodges in the jurisdiction, was real cause for

hostility and suspension of the charter of Rising Sun. Foreseeing the coming troubles the lodge sought by speedy change of its allegiance a possible means of escape. Hence the urgency of its communications. Iowa lodge, on March 20, 1843, records reception of a plea from Rising Sun. This was referred to a committee consisting of the Master and two Wardens, with discretionary power as to its answer. These same officers were instructed (April 10) to reply to communications from lodges at Burlington, Dubuque, Iowa City, and Galena, Illinois, on the same subject.

Besides, this further and final notice of participation in discussion by Far West lodge at Galena we now find that lodges at Dubuque and Iowa City have entered into our history. At this period these two bodies were working under dispensations granted by the Grand Master of Missouri. Charters were issued to both on the 10th of October, 1843.

First text of resolutions adopted in any of the Iowa lodges upon this subject of Grand Lodge organization appears in the records of Dubuque lodge for March 16, 1843. Communication was received from Iowa lodge, and action taken as follows:

"Resolved, That this lodge concur in the resolution passed by the Iowa lodge No. 42, in regard to the formation of a Grand Lodge for the Territory of Iowa.

"Resolved, That this lodge will unite in the proposed convention at Iowa City on the second Wednesday of May next for the purpose of adopting the necessary preliminary measures to effect that object.

"Resolved, That the secretary be instructed to answer the communication from Iowa lodge, dated 16 February, 1843, and to forward said lodge, and the other regular lodges in the Territory, a copy of the foregoing resolutions."

Records of Iowa City lodge for the period under dispensation were deliberately and intentionally cut from

its minute book. This act of vandalism was doubtless performed by one interested in suppression of certain facts noted therein. The reason for this destruction will be shown as our narrative progresses. Fortunately, however, the original transcript of proceedings, made for the Grand Lodge of Missouri by this lodge, is available. To our present purpose there is found an entry, for meeting held March 24, 1843, to effect as follows: "Bro. J. R. Hartsock and S. M. Ballard, majority of a committee appointed to answer a communication from Rising Sun lodge No. 12, Montrose, I. T., submitted a copy of the address to the lodge. After some amendments, this was ordered to be sent to Rising Sun lodge in answer to their communication."

It appears from survey of this evidence that first suggestion for formation of a Grand Lodge of Iowa came from Far West lodge, of Galena, Illinois. Rising Sun lodge of Montrose was the active body in pressing for early consideration. The movement definitely dates from favorable expression of opinion on the subject by Bro. Jonathan Nye in Des Moines lodge, October 31, 1842. Iowa lodge gave form to the matter by proposing a date and place for a convention of delegates. For such meeting the territorial capital (Iowa City) was chosen, as most convenient and accessible point. The suggestion was accepted, and convention held as stated in the prefatory note to proceedings.

It is, however, strange to note an error in the date of this convention, as given in Bro. Parvin's note first quoted: "On the 10th day of May, A. D. 1843, a Masonic Convention was held at Iowa City," etc. The transcript of Iowa City lodge, before mentioned, under date of May 3, reads: "The W. M. then stated the object of meeting of the lodge, which was to take in consideration the propriety of having a procession of this lodge on the 11th day of this instant, at the time of the holding of the Masonic Convention, and to procure the services of some suitable person to deliver

an address on that occasion. On motion of Bro. (Chauncey) Swan:

"Resolved, That this lodge will have a procession on the day aforesaid,

"Which was unanimously carried. On motion the W. M. appointed Bros. Chauncey Swan, A. J. Willis and Lewis S. Swafford a committee of arrangements to carry the foregoing resolution into effect."

Brethren of the various lodges thus called to Iowa City embraced the opportunity with eagerness and pleasure. We find the delegates present at a special communication of the local lodge May 9, as follows: "District Deputy Grand Master Ansel Humphreys, Robert Lucas, Benjamin S. Olds and T. S. Parvin, of Iowa lodge, Bloomington; Wesley Jones, Des Moines lodge, Burlington; Timothy Fanning, George W. Cummins and Alexander Levi, of Dubuque lodge." This meeting would seem to have been given up to informal discussion. The record *naively* states that "after some time spent in business not necessary to be recorded the lodge was called from labor to refreshment until tomorrow evening."

Error is detected in the historical note before quoted, which credits but three lodges — Iowa, Dubuque and Iowa City — with delegates at this Convention of May, 1843. In the brief transcript of proceedings of the 9th, 10th and 11th of May, made out by Iowa City lodge, and which is now the only documentary evidence of the Convention, Bro. Wesley Jones was entered present as representative of Des Moines lodge. The resolutions adopted by Iowa City lodge on the last named date, and which are to be found in territorial newspapers of the succeeding week, express thanks "to the worthy brethren present from the Dubuque lodge, the Iowa lodge at Bloomington and the Des Moines lodge at Burlington, who have participated in the convention and celebration."

It is also found that the phrase "to fix the time and

place for a holding of a convention of *the chartered lodges in Iowa Territory, in good and regular standing* — such being the language of the historical note to the proceedings — was afterwards interpolated. It is altogether likely that text of the resolution, as given, was written from memory, and events which occurred afterwards had influence upon the language chosen. It must be remembered that two of the four lodges participating in the preliminary convention were working under dispensation, nor could there be assurance that those would be "chartered lodges," and as such entitled to participate in a further convention. The "good and regular standing" part of the phrase was clearly an afterthought. At the time of adopting the resolution there was no question as to standing of any lodge in Iowa Territory. Not until some months after this date did Rising Sun lodge of Montrose suffer suspension of its charter. It had been expected that delegates would have been present at Iowa City from this lodge. The resolution in its original form authorized representatives of Iowa lodges, when gathered at session of the Grand Lodge of Missouri, to "fix the time and place for the holding of a convention of the lodges in Iowa, for the purpose of proceeding to a complete and perfect organization of the Grand Lodge of Iowa," etc.

In pursuance of agreement reached at this convention of May 11, and endorsed by the lodges, we find the four bodies well represented at next session of the Grand Lodge of Missouri. For Des Moines lodge No. 41 Bro. Oliver Cock, W. M., was present. Iowa lodge 42 had sent Bros. Ansel Humphreys and Theodore S. Parvin. Dubuque lodge (U. D.) was represented by Bro. John Johnson, and Bro. James R. Hartsock was the representative of Iowa City lodge (U. D.). Among first work of the communication was the granting of charters to these two last named lodges, thus giving their representatives all privileges as members of the Grand Lodge. The dispensation before issued to Clinton lodge, in Iowa Territory (at Davenport)

was continued. This was upon suggestion of Bro. T. S. Parvin, the lodge having sent neither delegate nor transcript of its work.

On the evening of Wednesday, October 11, 1843, these delegates of the four Iowa lodges met, as instructed at convention of May preceding. Organization was effected by selection of Bro. Ansel Humphreys as chairman and James R. Hartsock secretary of the meeting. The previous meeting having decided upon formation of an Iowa Grand Lodge, the time and place for organizing same were only questions for discussions. The territorial capital during session of legislature offered best facilities as to season, and convenience. It was therefore resolved to hold a Masonic convention (of all chartered lodges in the Territory) at Iowa City on Tuesday, January 2, 1844. The further resolutions declared that such convention should "ordain a constitution, make by-laws, elect Grand Officers, and do all other things requisite to the perfect organization of the Grand Lodge of Iowa. And that they take with them the Charters and By-laws of their several lodges, and deposit the same with the Grand Lodge of Iowa at its formation."

Upon receiving report from these delegates Iowa lodge of Bloomington (Muscatine) took first formal action. At the regular communication of November 6, 1843, that body —

"Resolved, That this lodge approve the doings of the delegates of the several lodges of the Territory at the last Grand Annual Communication of the Grand Lodge of Missouri, in regard to the time and place and manner of proceeding in regard to the formation of a Grand Lodge of Iowa, to-wit: The meeting of three delegates from each chartered lodge in the Territory at Iowa City on the first Tuesday of January, 1844.

"Resolved, That Ansel Humphreys, Benjamin S. Olds and Theodore S. Parvin be and hereby are appointed delegates to represent this lodge in said convention, with full

power and authority to do in its behalf all things necessary to perfect the complete organization of the Grand Lodge of Iowa.

"Resolved, That the secretary (Bro. T. S. Parvin) constitute a committee, to correspond with Des Moines lodge No. 41, Dubuque lodge No. 62 and Iowa City lodge No. 63, on the subject aforesaid."

Dubuque lodge followed with similar resolutions, adopted November 21, 1843, and appointed Bros. Timothy Fanning, George W. Cummins and Thomas S. Wilson as its delegates. Secretary of the lodge was also instructed to notify lodges at Burlington, Bloomington and Iowa City of action taken.

Copies of these resolutions from Bloomington and Dubuque were received and read in Des Moines lodge, and referred to a committee. Report was made December 9, 1843. Bros. J. H. McKinney, Wesley Jones and H. T. Hugins were selected as the delegates. It is worthy of note that the Secretary was instructed to inform the lodges at Bloomington, Dubuque, Iowa City *and Montrose.*

Here is the first mention of a difference of opinion which had results of considerable importance. At session of the Grand Lodge of Illinois (October 2, 1843) the charter of Rising Sun lodge at Montrose was suspended. Such action, of course, deprived that body, at least for the time, of all Masonic character. The suspension was made known to the Iowa lodges, and, as we have seen, those at Bloomington and Dubuque excluded Rising Sun from the list of lodges to be notified. The lodge at Burlington was closer in touch with the Montrose brethren, by reason of contiguity. A majority of the members of Des Moines lodge believed, and upon excellent grounds that Rising Sun lodge was "more sinned against than sinning." A more complete analysis of this phase of the subject will be found in chapter on "Mormon Lodges" in the present work. Therefore ignoring the suspension pronounced by the

Grand Lodge of Illinois Des Moines lodge still held Masonic communication with the body at Montrose. In this action there was at least an implied support from Des Moines lodge No. 41.

The immediate result of this difference of opinion on the Mormon lodges was shown in opposition to Bro. Ansel Humphreys as candidate for Grand Master at the coming convention. At time the delegates of Iowa lodges met in St. Louis this brother was the only one mentioned for the place. He was really the only man available for the position. His experience and Masonic knowledge were admittedly beyond comparison with the qualification of any other Craftsman then in Iowa. But Ansel Humphreys, speaking from his knowledge of Masonic privileges and procedure, was insistent that Rising Sun lodge could not be recognized. Des Moines lodge chose to consider this as an imputation upon itself and took measures, which were afterwards successful, to defeat Humphreys's election.

Unfortunately at this point there is lapse of a few months in the records of Iowa City lodge. The missing pages of the minute-book would explain several points of interest in this connection. It is known, however, that this lodge went to length of instructing its delegates to vote for Bro. Humphreys for Grand Master, which instructions were disregarded by one of the representatives.

The original papers of the Masonic Convention which met at Iowa City January 2, 1844, are now before the writer. These, consisting of slips and detached sheets, were preserved by the careful hands of the late Grand Secretary. They make but meager show in comparison with the documentary wealth of a Grand Lodge session of the present time. From these papers it is possible and necessary to re-write the proceedings of the convention; as in some particulars these differ in statement and construction from account published in the first volume of Grand Lodge Proceedings.

Delegates chosen by the four lodges in Iowa Territory, chartered from Missouri, assembled in Iowa City January 2, 1844, having purpose of taking necessary steps preliminary to organization of a Grand Lodge of Iowa. Upon invitation of Iowa City lodge No. 62 the sessions were held in hall of that lodge. Bro. Ansel Humphreys, District Deputy Grand Master of Missouri, called the convention to order, and at once appointed a committee to nominate officers for the convention. This committee, consisting of Bros. T. S. Parvin and James R. Hartsock, reported: William Reynolds (Iowa City lodge) for President, and Benjamin S. Olds (Iowa lodge) and George W. Cummins (Dubuque lodge) as Secretaries. To the nomination of himself as President, Bro. Reynolds objected, declining the honor and declaring that Bro. Humphreys was fittest for the position. To this the delegates assented and Bro. Humphreys was chosen President. Bro. B. S. Olds declined to act as Secretary and John H. McKinney (Des Moines lodge) was named and elected in his stead.

Call of lodges showed the following brothers present:

Des Moines lodge No. 41 — J. H. McKinney, Wesley Jones, H. T. Hugins.

Iowa lodge No. 42 — Ansel Humphreys, T. S. Parvin, B. S. Olds.

Dubuque lodge No. 62 — Timothy Fanning, George W. Cummins, Thomas S. Wilson.

Iowa City lodge No. 63 — William Reynolds, S. M. Ballard, James R. Hartsock.

Bros. Timothy Fanning, H. T. Hugins and T. S. Parvin were named as a Committee on Credentials, and returned the following report:

"The Committee on Credentials report they have examined the credentials of delegates from the following Chartered Lodges, and find them correct, to-wit:

"Dubuque lodge No. 62 — Timothy Fanning, W. M.;

George W. Cummins, S. W.; Thomas S. Wilson, by vote for J. W.

"Iowa City lodge No. 63 — William Reynolds, W. M.; S. M. Ballard, S. W.; James R. Hartsock, J. W.

"Des Moines lodge No. 41 — John H. McKinney, proxy for W. M.; Wesley Jones, proxy for S. W.; H. T. Hugins, J. W.

"Iowa Lodge No. 42 — T. S. Parvin, W. M.; Ansel Humphreys and Benjamin S. Olds, by vote of the lodge for S. W. and J. W.

"Your Committee would further state that E. H. Spinning asks a seat as a proxy for the Senior and Junior Wardens of Rising Sun lodge at Montrose, and represents that he has their verbal authority, together with the Charter of said Lodge, but that he came away in a hurry, without the precaution of obtaining their written credentials; in view of which your committee would recommend his case and the position of said lodge to the Convention for their consideration.

"Your committee also find that persons are present from lodges under dispensation at Keokuk and Davenport, styled Keokuk lodge and Clinton lodge.

"From the Clinton lodge at Davenport Joseph Webb. Revilo Noble and Z. H. Goldsmith have presented satisfactory credentials. From the Keokuk lodge at Keokuk E. H. Spinning and J. W. B. O'Hara have presented credentials authorizing them to represent said lodge.

"Whereupon your committee would recommend the adoption of the following:

"Resolved, That lodges in the Territory, under dispensation, of good standing, be permitted to participate in the discussions of this convention."

It is evident that information afterwards received caused the foregoing paper to be revised for publication as a part of Grand Lodge Proceedings. The report, though signed by only Timothy Fanning as chairman, is in the

handwriting of Bro. T. S. Parvin. The facts as to equivocal position of Rising Sun lodge were known to the writer of the report, but apparently he was then ignorant of action of the Grand Lodge of Illinois in revoking the dispensation to Keokuk lodge, "for irregular work and disregard of the resolutions and instructions of this Grand Lodge."

The foregoing resolution was adopted. A note in the published proceedings of the convention says: "The delegates from lodges U. D. never appeared in convention as such, to claim the privileges extended to them by the resolution." It will be noticed that the privilege was only granted to "participate in the discussions" — voting powers were reserved to the chartered lodges. A study of the original papers does, however, show that Bro. O'Hara, for Keokuk lodge, and Bro. Goldsmith, for Clinton lodge, did take part in the discussions. The latter, upon organization of the Grand Lodge, was appointed Grand Chaplain. There is no mention of presence of other brothers named from the two lodges, except in the foregoing report.

To still further define and safeguard the rights of lodges under dispensation the following preamble and resolution (not appearing in published report) were presented by the delegates of Des Moines lodge:

"Whereas, Sundry lodges (by their delegates) have met in convention for the purpose of consulting together upon the expediency of framing a Constitution for the establishment of a Grand Lodge for the Territory of Iowa; and

"Whereas, all Master Masons, who are *in fact* such, it is to be presumed, are influenced by the true spirit of Masonic benevolence only, and while they desire the establishment of said contemplated Grand Lodge for their own benefit, they are also willing to extend to *all their brethren* throughout the Territory all the privileges and benefits which may result therefrom; and

"Whereas, The lodges working under dispensation are composed of Master Masons in good standing, and these brethren have the same desires, the same interests, and at heart the same benevolence and feelings, and therefore are entitled to the same regard; and as Masonic brethren should be taken by the hand, as such, and welcomed to a participation in the doings of the convention, as well as the brethren who are members of the lodges working under charters, 'harmony being the strength and support of all societies, more especially this of ours.' Therefore be it

"Resolved, That the delegates of the lodges working under dispensation be invited to take seats in the convention and to participate in the doings thereof.

"Resolved, That upon all questions which come before this convention for its decision, *every lodge* shall be entitled to three votes, whether the lodge be represented in full, or in part, and no more."

These resolutions were evidently intended to strengthen the position of Des Moines lodge, by securing adhesion of the two lodges U. D. to its plan for including Rising Sun. Eagle lodge, at Keokuk, was an offshoot of the Nauvoo body and might be depended upon to assist those at Montrose in securing recognition. There is nothing to indicate what action was taken on this document by the Convention. But from non-appearance in the official record it may be fairly concluded that it failed of adoption.

Bro. Hugins, for Des Moines lodge, then presented the following:

"Resolved, That the delegates from Rising Sun lodge be permitted to take a seat in this convention."

The offering of this resolution forced first show of strength. Motion was made by one of the delegates from Iowa lodge that the resolution be tabled. Ineffectual protests were made by Bros. Hugins and McKinney, but by a vote of 9 to 3 it was laid upon the table.

Committees were at once appointed to prepare and pre-

sent a Constitution and a Code of By-laws to govern the proposed Grand Lodge of Iowa. The first task was committed to Bros. Humphreys, Fanning and Hugins. To prepare the By-laws Bros. Reynolds, Parvin, Hugins and Fanning were chosen.

Yet over the first proposition Des Moines lodge again disagreed. These representatives were consistent, and believed that the question of disposing of the doubtful lodges should first be settled. Bro. McKinney presented the following:

"Resolved, That it is inexpedient at the present time for this Convention to proceed and form a Constitution for the government of a Grand Lodge for the Territery of Iowa."

This proposal was voted down and the committees were instructed to report at the evening session.

In the meantime, during recess of the convention, the delegates from Des Moines lodge were not idle. Attempts were made to detach individual members from the opposition. Appeals of various kinds were made, intended, first, to secure admittance of Rising Sun lodge, and, failing this, to defeat Bro. Ansel Humphreys for Grand Master. An offer was made to support Bro. James R. Hartsock for Grand Secretary if Iowa City lodge would support the dissidents. But the positive instructions of the lodge stood in the way. Bros. Reynolds and Ballard did not believe themselves justified in violating these instructions, but were willing to forward the personal ambitions of their colleague if this could be done in a legitimate manner. The latter, however, committed himself unreservedly to the plans proposed, and was, to say the least, guilty of indiscretions, which had unfortunately effect upon his desires.

At evening session of the Convention Bro. Hugins presented a resolution as follows:

"Resolved, That this Convention make known its wishes on any question which may be raised before it, by the votes of individual members of the Convention."

This proposal was carried, Dubuque and Iowa City lodges voting with Des Moines, as against the delegates from Iowa lodge.

Bro. McKinney then moved to take from the table and act upon the resolution admitting delegate of Rising Sun lodge to a seat in the Convention.

Immediately there ensued a discussion during which Bros. Humphreys and Parvin set forth the fact that neither Rising Sun lodge nor Eagle, at Keokuk, had any Masonic standing. In face of this showing neither Iowa City nor Dubuque delegates could vote with the brothers from Burlington. The proposition was defeated, 9 to 3.

The representatives of Des Moines lodge very gracefully surrendered on this proposition. But they more than ever determined to defeat Bro. Humphreys as Grand Master. To that end they renewed their propositions to Iowa City lodge, through Bro. Hartsock. It was then that the name of Oliver Cock, then Worshipful Master of Des Moines lodge, was put forward in opposition to Humphreys's candidacy.

The Committees on Constitutions and By-laws presented their reports, which were adopted. These basic documents were modeled upon those of the Grand Lodge of Missouri.

First business of the Convention on its second day of session (Wednesday, January 3, 1844) was to rescind the provision made on previous day for individual voting. The occasion for such departure from Masonic custom had passed. Bro. Hugins, who had proposed the former plan, now presented the following:

"Resolved, That the Convention reconsider the vote taken yesterday evening, directing the wishes of the convention to be taken by the individual votes of the members thereof."

This was adopted and the same brother offered further —

"Resolved, That the Convention vote on all questions which may arise, by lodges, as prescribed by the Constitution just adopted."

By this time the delegates of Des Moines lodge had secured adhesion of Iowa City to their candidate for Grand Master. Bro. Humphreys was a strict presiding officer. Having thorough knowledge of Masonic law and procedure he was insistent upon obedience thereto. The delegates to the Convention were accustomed to a more lax observance, and resented the decisive manner of their president. That such was the case we have the testimony of T. S. Parvin:[1] "As an executive officer he (Bro. Humphreys) has had few equals, and no superiors, in this jurisdiction. Ready, prompt and decisive, he commanded respect, while his strictness — and, in the judgment of some (as in the Constitutional Convention) his severe justice — caused the estrangement of a few who could not, or would not, willingly conform to the law, as he (correctly) understood and expounded it." This resentment, short lived as it was, aided those who for other purposes were desirous of Bro. Humphreys's defeat.

At the afternoon session Bro. Olds, of Iowa lodge, moved that "the Convention now proceed to elect, by ballot, the Grand Officers of the Grand Lodge." This was adopted and Bros. Hugins and Ballard appointed tellers. On the first ballot for Grand Master Ansel Humphreys received six votes, being those of Iowa and Dubuque lodges. An equal number were cast for Oliver Cock by the representatives of Des Moines and Iowa City lodges. The official record reads: "There being no choice, a second ballot was had, when Bro. Oliver Cock received twelve votes, being the whole number given. Whereupon he was declared duly elected M. W. Grand Master of the Grand Lodge of Iowa."

In the notes of a conversation had with Bro. T. S.

[1] *Proceedings of G. L. of Iowa*, Vol. 5, p. 497.

Parvin some years ago, the writer finds this as statement by that participant in the convention. "The first ballot for Grand Master showed that representatives of one of the lodges had been led to disregard their instructions. There was a tie vote, and while those of us who were for Humphreys were willing and anxious to persist in our choice, our candidate overruled us. He declared to his supporters that a stubborn continuance of our vote might destroy the harmony which was essential to success of the Grand Lodge. To the Convention Bro. Humphreys urged unanimity of action. That brotherly accord might prevail he withdrew his name and asked his friends to cast their ballots for Bro. Oliver Cock." In another place we find this, in Bro. Parvin's own handwriting: "He (Bro. Humphreys) presided over the convention that organized the Grand Lodge of Iowa, and had Bro. Hartsock and his colleagues obeyed the instructions of their lodge, he would have been the first Grand (instead of Deputy Grand) Master."

For Senior Grand Warden Bro. Timothy Fanning, W. M. of Dubuque, received unanimous vote of the Convention, as did all the other officers, as follows:

Bro. William Reynolds, W. M. of Iowa City lodge, Junior Grand Warden.

Bro. Benjamin S. Olds, Iowa lodge, Grand Treasurer.

Bro. Theodore S. Parvin, Iowa lodge, Grand Secretary.

This latter office, which had been held out as an inducement to Bro. Hartsock, or as a possible reward should he disobey instructions of his lodge in the vote for Grand Master, could not be delivered by those who promised. The voluntary withdrawal of Bro. Humphreys carried with it an implied condition that Parvin should receive full vote as Grand Secretary.

The Convention then requested Bro. Humphreys, as District Deputy Grand Master of the Grand Lodge of Missouri, to constitute the Grand Lodge of Iowa, and to install the officers thereof, on Monday evening, January 8.

This lapse of five days was necessitated to secure the presence of the newly-elected Grand Master. His selection, as we have shown, was only resolved upon after the Convention was assembled. Bro. Cock had no knowledge of events leading up to his election, and came to his office free from any taint of intrigue. It then became necessary to notify Bro. Cock. Two resolutions were offered before the convention adjourned, as follows:

"Resolved, That the brothers elected to the several offices of the Grand Lodge of the Territory of Iowa meet at Iowa City on the 8th day of January, A. D. 1844, for the purpose of being installed into their several offices; and that, in the meantime, the Grand Master-elect be notified by the Secretary of this Convention of his election to said office."

To make this notification more formal it was further

"Resolved, That Bros. Hugins, Wilson and Ballard be a committee to apprise the several officers-elect of their election, and request their acceptance of the same."

But the committee thus named and other members of the convention had other matters claiming their attention, and the Grand Master-elect was notified by a brother whose name appears as a visitor at the convention. Bro. Parvin has left a note thus giving the facts:

"At time of the Convention the legislative assembly of the territory was in session. Hon. and Bro. George W. McCleary of Wapello was speaker of the house. Bro. William Abbe, a prominent citizen of Linn county, residing in Marion, having some axe to grind in the legislature, was a visitor at the Convention. He said to the writer, their newly elected Grand Secretary, that he proposed to secure the first dispensation issued by the new Grand Lodge for a lodge in his town of Marion. In this, however, he was disappointed, and through his own kind and generous act. The convention elected Oliver Cock, the Master of Des Moines lodge at Burlington, its first Grand Master. Bro.

Cock was not present, and as there was only a semi-weekly mail between the two cities it became necessary to send for him and secure his attendance for installation. Bro. Abbe, aforesaid, volunteered to go to Burlington, traveling on horseback, and to bring Bro. Cock to Iowa City. The convention adjourned to meet on the 8th inst., for installation and organization of Grand Lodge. Bro. McCleary, taking advantage of this adjournment, sent a special messenger to Wapello to secure the requisite number of signatures for the organization of a lodge at his home. . . . . It was thus that this lodge led all others. Bro. Abbe was somewhat disappointed and discouraged. Several weeks passed before he presented his petition, which was duly honored, and a dispensation issued for Marion lodge No. 6, with himself as the first Master."

As stated above the members of the convention and those of Iowa City lodge had matter of considerable importance claiming attention. The open disregard of instructions of the lodge, as to the candidate for Grand Master, brought quick inquiry and resentment. It was shown that Reynolds and Ballard had simply suffered themselves to be led into false position by the third member of their delegation — James R. Hartsock. The latter was actuated by personal motives and ambitions. It is the rôle of some men to fish, by preference, in troubled waters, hoping from disturbed conditions to make some gain. It was thus that the matter presented itself to the brothers of Iowa City, and these proposed at once that the offender should be disciplined. To bring charges upon this violation of instructions would, it was thought, be ineffectual. It could easily have been argued (indeed was so argued, years afterward) that the delegates, finding new conditions, had re-adjusted their actions, and that the instructions were suggestive rather than mandatory. Another cause was sought and found. It was alleged that Hartsock had, some time before, been guilty of irregular and unmasonic

conduct in preparing a petition for charter for Iowa City Chapter, R. A. M. The further details are given in a letter written by Past Grand Master Humphreys in 1864:

"My recollections of the matter are that Bro. Hartsock had, or had caused a petition to be drawn up to the General Grand Chapter of the United States, or to the General Grand High Priest thereof, praying that a dispensation be granted to the petitioners, authorizing them to open a Royal Arch Chapter at Iowa City, in the Territory of Iowa. To that petition Bro. Hartsock appended or subscribed the names of several Royal Arch Masons, without their knowledge or consent. I remember the following names, which he placed as subscribers to the petition, to-wit: William Frye, B. S. Olds, and Ansel Humphreys, and I think (am not positive) Isaac Magoon and Josiah Parvin, and perhaps Stephen Whicher. [These were all residents of Bloomington.]

"These wrongs and enormities, as it was claimed at the time, were brought to my knowledge as the District Deputy Grand Master of Missouri, upon the complaint of Bros. Magoon and Whicher, and Bro. Swan and many other members of Iowa City lodge, setting forth the facts and stating that the complainants thought the acts of Bro. Hartsock unmasonic and highly reprehensible. They asked that the W. M. of Iowa City lodge be ordered to take from Bro. Hartsock (who was then Junior Warden of that lodge), his jewel and remove him from office as Junior Warden. Upon that complaint, and proof of the facts as set forth therein, the warrant of arrest and order to remove him from office were given."

Bro. Hartsock claimed, at the time and afterward, that Humphreys's action was directly prompted by a spirit of retaliation, because he (Hartsock) had not voted as his lodge directed for Grand Master. It is, however, plainly evident that the initiative of this action came from members of Iowa City lodge. It is easy to understand that their re-

sentment would be greater than that aroused by mere disappointment in the defeated candidate. The entire Masonic life and character of Bro. Humphreys gives disproof to any assertion that personal motives prompted an official act. A properly prepared complaint, signed by reputable and responsible brothers, and setting forth specific offenses on the part of Hartsock — such was the document presented to the Deputy Grand Master — then the highest Masonic authority in the Territory — and upon this an official pronouncement was demanded. But realizing the peculiar conjunction of circumstances, and how easily his decision might be misjudged by the accused or those friendly to him, Bro. Humphreys referred the whole matter to one entirely disinterested. Further details are thus given in a statement made by T. S. Parvin:

"It is due," he said, "to the memory of Past Grand Master Ansel Humphreys that he be defended against charge made that he, as District Deputy Grand Master of Missouri, had arrested Hartsock's jewel as Junior Warden of Iowa City Lodge No. 63, because the latter did not vote for him for Grand Master of the Grand Lodge of Iowa, then just organized. It is true that Bro. Hartsock violated and set at naught the positive instructions of his lodge in that respect. But it is not true, as I know and knew at the time, that he did it for that cause.

"He was urged to do so for a greater offense, and by members of Iowa City lodge who were incensed at his conduct, in that he had no regard for the rights of individual Masons or bodies. He had forged the name of Bro. Humphreys and others at Muscatine. It was for this that Bro. Hartsock's jewel was arrested and he removed from the office of Junior Warden of Iowa City lodge."

Among the original notes of the Convention is one for the last day, signed by Thomas S. Wilson, appointing Bro. Stephen Hempstead, also of Dubuque lodge, as his proxy for the session. This is explained by the further statement

that investigation of the charges against Hartsock was referred to Judge Wilson.

"It was about the beginning of the year 1844," wrote Bro. S. C. Trowbridge long afterwards, "at the close of the Masonic convention which organized the Grand Lodge of Iowa, that I heard of charges made against Bro. Hartsock. On the occasion of which I speak Bro. Wilson made a report, and recommended that Hartsock be disciplined or reprimanded. He also recommended that no record of the proceedings be had or made. Upon this report Bro. Ansel Humphreys, Deputy Grand Master of Missouri, arrested Bro. Hartsock's jewel and removed him from the office of Junior Warden in our lodge."

The missing pages in the record-book of Iowa City lodge would give us information upon these matters, and were doubtless removed in effort to destroy all evidence. It is the task of the historian to discover or recover these facts, and not to apportion praise or blame.

The late Grand Secretary, writing in 1894, and without reference to original notes of the Convention, gives incidental account of these events, which differs materially from the facts as above stated. The actions of the body were transposed and confused, as might be expected in a writing from recollections of a time long passed. But one incident will bear reproduction in this place: "It was a part of the bargain, as related by Bro. Wilson, that Hartsock was for his vote to be elected Grand Secretary, but before the election of that officer was reached Bro. Wilson conferred with his associates from Dubuque, and represented to them that 'it would never do to elect Hartsock; that he was an illiterate, uninformed person, and incompetent for the position, while,' he said, 'he had known intimately for some years at the bar Bro. Parvin of Muscatine, whom he knew to be an educated, well-read and well-informed brother, thoroughly competent for the place,' whereupon the Dubuque delegation cast their votes for him, and

he was elected. 'What would have been the history of the Grand Lodge and of Masonry in Iowa,' Bro. Wilson added, 'had the original bargain been carried into effect, and Bro. Parvin left out in the cold? He has been the master spirit in Iowa Masonry from its introduction into the Territory in 1840.' "[2] I know that in this account, and apparently upon remembrances of Bro. Wilson, the late Grand Secretary gave an account of some of the foregoing events, which differs from the story as here told. But it is safe to follow the indications left in original documents, especially as these supply an explanation which alone will fit the circumstances.

It may be said, in passing, that the jewel thus arrested by Bro. Humphreys was restored, and the Junior Warden of Iowa City lodge restored to his office by the same authority. This restitution occurred, however, after the formation of Grand Lodge. Bro. Humphreys, as Deputy Grand Master of Missouri, and upon solicitation of members of Iowa City lodge, yielded the point. T. S. Parvin gave explanation of this part of the affairs as follows:

"After the arrest of his jewel Bro. Hartsock came to Deputy Grand Master Humphreys, in my presence, and then got Bro. Chauncey Swan also to come and intercede with Bro. Humphreys to restore his jewel, upon his promise to behave himself in the future, and at the earnest solicitation of Swan he (Humphreys) did restore the jewel. Subsequently, Hartsock and his friends begged the District Deputy Grand Master not to make an official report of his actions to the Grand Lodge of Missouri."

On Monday morning, January 8, 1844, Grand Master-elect, Bro. Oliver Cock, had reached Iowa City, and matters had been brought into proper train for organization of Grand Lodge. The convention re-assembled to perfect its work. Bro. J. H. McKinney, who held membership therein as proxy for the W. M. of Des Moines lodge, withdrew

[2] *Proceedings of G. L. of Iowa*, Vol. XIV, Appendix, p. clxvii.

upon appearance of Bro. Cock, and that officer was declared entitled to a seat in the convention. It was then resolved that installation of the Grand Officers should occur that evening, and that the ceremonies should be public. To make the needful arrangements a committee was appointed, consisting of Bros. Parvin, Ballard and Hugins.

An afternoon session of the Convention was also held. Bros. Cummins, Ballard and Parvin were selected as a committee to secure and superintend the printing of Charters for the Grand Lodge of Iowa. Report was received from the Committee on Public Installation, setting forth that all needful arrangements had been made. At this time the Grand Master-elect announced his list of appointments, as follows:

Ansel Humphreys (Iowa lodge No. 42), Deputy Grand Master.

Z. H. Goldsmith (Clinton lodge U. D.), Grand Chaplain.

George W. Cummins (Dubuque lodge No. 62), Senior Grand Deacon.

S. M. Ballard (Iowa City lodge No. 63), Junior Grand Deacon.

A. J. Beeson (Iowa City lodge No. 63), Grand Tyler.

Isaac Magoon (Iowa lodge No. 42), Grand Marshal.

S. C. Trowbridge (Iowa City lodge No. 63), Grand Steward.

Ezra Bliss (Iowa City lodge No. 63), Grand Steward.

J. H. McKinney (Des Moines lodge No. 41), Grand Sword Bearer.

Stephen Hempstead (Dubuque lodge No. 62), Grand Pursuivant.

Bro. T. S. Parvin, as Grand Secretary, appointed G. S. Hampton of Iowa City lodge No. 63, Deputy Grand Secretary.

The closing functions of the Convention and formal Constitution of the Grand Lodge of Iowa followed on the

evening of Monday, January 8. The official record thus gives relation:

"EVENING SESSION. — The Convention met pursuant to adjournment, and, on motion, the Convention adjourned *sine die.*

"R. W. Ansel Humphreys, Esq., District Deputy Grand Master of the Grand Lodge of Missouri, as Grand Master *pro tem* thereof, assisted by Brothers Stephen Whicher and Isaac Magoon, of Bloomington, as Senior and Junior Grand Wardens *pro tem*, Brother T. S. Wilson of Dubuque as Deputy Grand Master *pro tem*, and Joseph Williams of Bloomington, as Grand Secretary *pro tem*, then opened the Grand Lodge of Missouri, in the third degree, in due and ancient form, for the purpose of constituting the Grand Lodge of Iowa, and installing the Grand Officers-elect of the same; when the Grand Officers-elect, and Brothers, under the direction of Bro. H. T. Hugins, of Burlington, Grand Marshal *pro tem*, marched in procession to the Methodist Episcopal Church, where an oration was delivered by Hon. Bro. Joseph Williams, and the officers-elect of the Grand Lodge of Iowa installed, and the Grand Lodge constituted in due and ancient form.

"When the procession returned to the hall of Iowa City lodge and the Grand Lodge of Missouri was closed in due and ancient form.

"When Bro. Humphreys inducted M. W. Oliver Cock, Esq., Grand Master of the Grand Lodge of Iowa, into the Oriental Chair, when he ordered the Grand Secretary to summon the Grand Lodge of Iowa, which was accordingly done, when the M. W. Grand Master proceeded to open the same in due and ancient form, in the third degree, when the Throne of Grace was addressed by Rev. W. Bro. John Horner (Iowa City lodge) Grand Chaplain, *pro tem.*"

If, now, this narration of events leading up to Grand Lodge organization has been carefully followed, certain conclusion may be deduced therefrom. We must attribute

to all, or almost all, the men who took part in these events a great sincerity of mind and purpose. But we are also made at once aware that they had but vaguest knowledge of Masonic law and methods. We can admire the persistence with which the brothers from Burlington contended for admission of the so-called "Mormon" lodges. The Masonry of these men was of that broad and tolerant kind which refused to raise bars against their fellows because of varying creeds. They stood openly and boldly against a clamor of bigotry which was then un-American and which soon afterwards produced results disgraceful to a neighboring state. But their zeal was in this matter untempered by discretion. The action of the Grand Lodge of Illinois, in suspending the dispensation of Keokuk lodge and revoking the charter held at Montrose, at once put these bodies beyond right of participation with the lodges in Iowa. To have admitted material thus tainted would have precipitated a controversy which could not have been otherwise than unfortunate for the new territorial grand body. Thus while we may have sympathy for the motives which urged inclusion of Rising Sun and Eagle lodges, yet the wisdom of action taken is apparent and beyond all question.

Into all discussions, upon whatever plane they may be pitched, the personal element enters and has weight. The twelve brothers who formed this Masonic convention have gone to their graves without statement as to their part therein. Only here and there some incidental reference gives us inkling as to the prejudices or prepossessions of the participants. We can justly reprehend the appearance of an ambition which would go to undue lengths for its gratification. But we may be sure, on the other hand, they were altogether free from a desire for retaliation. Was it necessary, at this juncture, to use the last hours of authority to humiliate and punish, or to seek in extraneous matters cause for complaint? We know that Bro. Hartsock afterwards stated that his jewel was arrested and himself re-

moved from office "because he had not voted for Humphreys for Grand Master." Are we really in position to assert that no motive of this nature prompted the official action? The springs of sentiment and passion and prejudice, which actuate men in all other relations of life, operate no less strongly and surely in Masonic affairs. The only advantage gained in the study or the writing or the reading of history is that the working of these hidden springs may be revealed. To mask the facts with fair show of words, to gloss the motives and the actions of men, may make pleasing story, but such narrative is neither truthful nor beneficial. We would rather present a picture of these, our ancient brothers, as real men, with all their short-sightedness and short-comings, that so their rugged virtues and the great work they accomplished may show more plainly because of contrast.

At first thought it would seem that serious mistake was made in election of Oliver Cock for Grand Master, as against that more prominent and more highly-skilled Mason, Bro. Ansel Humphreys. The latter was certainly the logical candidate. He had for twenty years been Master of a lodge at Hartford, Connecticut. In that position he had passed through the anti-Masonic excitement, and proved his quality in that troublous time. Almost from the very beginnings of Masonry in Iowa he had been the most skilled Craftsman. The Grand Lodge of Missouri had perceived and acknowledged his worth by placing him in control of Iowa lodges. On the other hand Bro. Cock was a young Mason, with but small experience, and but little above the level of his brethren in knowledge of the Craft. Humphreys was a strict disciplinarian, the other more lenient, if for no other reason than because he was not versed in the canons of rule. Had the Grand Lodge of Iowa been strong and well established Bro. Humphreys would have been, as he afterwards was, an ideal Grand Master. But while the lodges and the individual brothers were feeling

their way to permanence the man who could overlook or more easily condone mistakes was better fitted for the place. The errors allowed to exist had but temporary effect, and these brothers learned wisdom by experience rather than from the sharp voice of authority. Whatever the motives which prompted this election it happened that best man for the time was chosen. If Bro. Humphreys was most learned in things of the fraternity, Bro. Cock was perhaps most lovable in his easy-going character, and men are more often swayed by their sentiments than their reasons. The undisputed fact remains, when all is said, that the new Grand Lodge prospered and gained daily in knowledge and in usefulness under the two years' Grand Mastership of Oliver Cock. And during this time he had the loyal support and best counsel of Ansel Humphreys. The soul of the latter was too great for petty enviousness, nor did he, like Achilles, sit sulking in his tent, angered at disappointment. His own time came and the Grand Lodge, which had profited so largely from his efforts in inferior place, called him with honor to him and to itself to carry on the further work.

We return again to the proceedings of the now duly constituted Grand Lodge of Iowa. Among the visitors at its opening session were two from the excluded lodges — Bros. E. H. Spinning of Montrose and J. W. B. O'Hara of Keokuk. These were still received as regular Masons and admitted notwithstanding pronouncements of the Grand Lodge of Illinois. It is evident that then the individual brothers were not considered tainted by condemnation of their lodge. These lingered in hope that yet some method might be found by which to allow inclusion of their bodies.

There were some changes in representation, as compared with membership of the Convention. The Committee on Credentials reported the following:

Des Moines lodge No. 1, Oliver Cock, W. M.; Henry T. Hugins, J. W.

Iowa lodge No. 2, T. S. Parvin, W. M.; Ansel Humphreys, proxy for S. W.; Isaac Magoon, proxy for J. W.

Dubuque lodge No. 3, Timothy Fanning, W. M.; G. W. Cummins, S. W.

Iowa City lodge No. 4, William Reynolds, W. M.; S. M. Ballard, S. W.

These lodges, as will be noticed, had dropped the numbers borne upon the rolls of Missouri, and in the order of senority had received authority of charter from the new body of their own creation.

To meet expenses of the session, each of the four lodges were required to contribute the sum of ten dollars, this amount to be credited to account of annual dues for the coming year. Bro. Ansel Humphreys, as Constituting Officer of the Grand Lodge, was allowed fifteen dollars to defray personal expenses. The Grand Secretary was instructed to notify Grand Lodge of Missouri of action taken, and to ask concurrence of that body. Bro. William Abbe, of Marion, was allowed the sum of ten dollars, "for services rendered in going to Burlington to procure the attendance of Oliver Cock, Esq., the Grand Master-elect."

Each lodge was instructed to prepare and adopt a Code of By-laws, conforming to the Constitution and By-laws of the Grand Lodge, and to forward copy of the same to the Grand Secretary. The latter officer was directed to have one hundred and fifty copies of the Proceedings printed, and to procure a seal for authentication of documents. Thanks of the Grand Lodge were voted to Iowa City lodge for entertainment and accommodations furnished, and for which a bill of ten dollars was afterwards presented and allowed.

The evening session closed and upon invitation of Bro. Ballard the members of Grand Lodge and visiting brothers joined in procession to the hotel, where Bro. Chauncey Swan, the landlord, provided a banquet. It is to be ever regretted that a reporter was not included at this initial

feast of Iowa Masons, that so the menu and the toasts might have been preserved to give us knowledge of appetite and post-prandial sentiment.

The Grand Lodge met again on the morning of Tuesday, January 9, to complete business of the session. The Grand Master, should he deem it expedient, was authorized to appoint a brother to convey to the Grand Lodge of Missouri, at its next annual communication, official knowledge of the Constitution of a Grand Lodge in Iowa.

As closing matter action was taken in regard to other lodges in the Territory, as follows:

"Resolved, That the brethren of Clinton lodge, at Davenport, working under a Dispensation from the Grand Lodge of Missouri, be permitted, on their returning the Dispensation under which they now work to the Grand Lodge aforesaid, to take one from this Grand Lodge, free of any expense on their part."

The foregoing was presented by Bro. Humphreys and adopted. Bro. Hugins, of Des Moines lodge, still true to those for whom he had struggled, secured adoption of the following:

"Resolved, That the brethren of Keokuk lodge, working under a Dispensation from the Grand Lodge of Illinois, be permitted, on their returning the Dispensation under which they now work, to the Grand Lodge aforesaid, to take one from this Grand Lodge free of any expense on their part, *Provided*, said Keokuk lodge shall previously produce a certificate from the Grand Secretary of the Grand Lodge of Illinois of their good standing with said Grand Lodge; also

"Resolved, That Rising Sun lodge, at Montrose, be permitted to deposit their charter with, and take out a substitute therefor from this Grand Lodge, at the same expense charged therefor to other lodges. *Provided*, they previously procure a certificate of good standing from the Grand Secretary of the Grand Lodge of Illinois."

This concluded the business transacted at first session of the Grand Lodge of Iowa. It was closed in ample form and began existence as an independent and sovereign body.

The lodge at Davenport, in compliance with terms of the above resolution, returned its dispensation to Missouri and secured authority from Grand Master Cock. But Davenport had not then the men who afterward made Masonry a success in that city. It lingered in useless life for two years, was nursed with care, but could not survive. Grand Secretary Parvin, Bro. Ansel Humphreys and others demitted from Iowa lodge No. 2 to join Clinton lodge. This was done in hope of sustaining and strengthening the moribund organization, but in vain.

Keokuk lodge made attempt to regain standing and to secure reissue of its dispensation from the Grand Lodge of Illinois. The offenses charged against it were trivial, but its connection with Mormonism had aroused an unreasoning prejudice. The peccadillos were magnified, while the real cause for revocation of dispensation was not touched upon. The lodge passed out of existence because of prejudice and politics.

Rising Sun lodge of Montrose went down, as is related at length elsewhere, with the lodges at Nauvoo, from which it sprang, and with which it had remained intimately connected. While there is excuse for action taken against the Nauvoo bodies, in that the Grand Lodge of Illinois feared it might be swamped and vitiated by Mormon Masonry, this was no reason why the lodges in Iowa Territory might not have been permitted to join the new Grand Lodge. The alleged offending, "iregularity of returns," might have been charged with equal force against almost any other lodge of that time in the newer west.

The four old lodges, chartered from Missouri, who held the Convention and organized the Grand Lodge of Iowa, received no after accessions of strength from other source. The entire growth of Masonry in this common-

wealth was from the Grand Lodge then created. The genealogy of our Iowa lodge is simple and direct; their legitimacy without a taint.

According to his instructions Grand Secretary Parvin officially notified the Grand Lodge of Missouri of action taken by the Iowa lodges. This communication is noted as received and read at the semi-annual communication held April 1, 1844. This was referred to a committee, of which Past Grand Master S. W. B. Carnegy was chairman. Report was made thereon at the succeeding session (October 18, 1844), the record being as follows:

"The committee to whom was referred the communication of the Grand Lodge of Iowa, submitted their report, stating, in substance, that the lodges of that Territory had assembled and organized a Grand Lodge, in due and legal form; that these lodges had received their existence from this Grand Lodge; that their by-laws were good and evinced a due regard to ancient principles; that from the communications from that Grand Lodge it appears that the brothers had not forgotten the courtesies and respect due to the authority from which they sprang, and had delegated as their representative the worthy Brother John L. Corse (Senior Warden of Des Moines lodge No. 1), as their special delegate, to make known to us the fact of their new organization. The committee appreciate the filial regard evinced by the Grand Lodge of Iowa, and assure them that it is reciprocated in fraternal respect in the most ample measure, and conclude by recommending the adoption of the following resolutions:

"Resolved, That the Grand Lodge of Missouri cheerfully acknowledge and recognize the Grand Lodge of Iowa as a legally organized and independent Grand Lodge;

"Resolved, That this Grand Lodge duly appreciates the fraternal regard evinced by the Grand Lodge of Iowa, and that this Grand Lodge reciprocates their friendly Masonic intercourse."

It might have been expected that the fraternal publications of the time would have given extended mention of formation of the Grand Lodge of Iowa. The only reference to be found, however, is in the *Freemason's Quarterly Review* (London) for September, 1844, and that brief paragraph is here quoted:

"A new Grand Lodge has been organized in the Territory of Iowa; the Constitution and By-laws are admirable; among them, and particularly so, are the power of the Grand Lodge to constitute new lodges, to ensure uniformity of work, and a power of visitation to lecture and instruct."

No better conclusion for this chapter can be found than an extract from correspondence of Bro. T. S. Parvin to the *Freemason's Monthly Magazine* (Boston) for July, 1844:

"The organization of our Grand Lodge, in connection with another, the formation of the Grand Lodge of Wisconsin (our elder sister) must, it appears to me, be a source of gratification to our brethren wheresoever assembled. The creation of two Grand Lodges in Territories of the farther West, on the very verge of civilization, in a region in which the wigwam of the Indian is still standing, and in which only ten years since, the council fires blazed and the tomahawk glistened, having just been cleansed of the blood of our fathers and brothers who fought for the land where 'milk and honey' now abound, to nourish a race fast rising into political, if not Masonic, importance, was an event." The writer gave brief sketch of political progress and settlement in the Territory, and then continued:

"As rapid as has been our growth and increase, the progress of Masonry has been correspondingly great. On the 20th of November, 1840, the first lodge was organized with but seven members, and now, after an elapse of only about three years, we have a Grand Lodge composed of four lodges chartered, and four working under dispensation, the former numbering 110 members, the latter some fifty, and more than half of these members were Masons before they

moved to Iowa. This shows that our lodges are not composed of new and inexperienced members, but of those who have been trained in the schools of Cross of Connecticut; Humphreys of Maryland, Barney and Reed of Ohio and others. Our Grand Lodge officers are from Ohio, Connecticut, Virginia, Ireland, Pennsylvania, Vermont and New Jersey, where Masonry exists in a flourishing condition. Only our Grand Master was initiated in Iowa."

CHAPTER VII

Uniformity of Work

Organization of the Grand Lodge of Iowa was at a time peculiarly interesting to the student of American Masonry. He is aware of an organization just recovering from the senseless attacks of ignorance and bigotry. The anti-Masonic movement had been shrewdly manipulated by men whose insincerity is now glaringly apparent. By pandering to an intolerant element these hoped to and did gain some measure of political prominence and advancement. Subsidence of the fanatical persecutions and attendant excitement left the Craft in desperate, seemingly hopeless plight. In the New England and other northeastern jurisdictions of the United States chief fury of the fanatics had raged. Masons of the time, as a class, were not socially nor intellectually competent to preserve and make manifest the dignity of the fraternity. Faint-hearted lodges and Grand Lodges bent before the storm of slander and hatred. Many sought to avert the personal consequences of membership by public repudiation of Masonry. In the southern states, farther removed from the hostile political centers, with a Masonry more thoroughly compacted and intelligent, there was little disturbance. From these latter Grand Lodges emanated the reviving influence which slowly brought back courage and activity to the disrupted sister bodies.

This period of persecution and suspension entailed consequences far-reaching and long-continued. Even before the outbreak Masonic ritualism was a neglected study, or rather one whose importance was not appreciated. In consequence the phrasing and ceremonies were at mercy of

whoever would introduce changes. There has been grave and lasting loss to the Craft because of the ignorant vagaries of ritual-tinkers. These, without knowledge of Masonic history or meaning, attempted to elaborate its rites by mere addition of incongruous words and meaningless ceremonies. A meretricious rhetoric was introduced; the ancient symbols were overlaid and hidden by puerilities, while absurd and trivial emblems were invented, to the confusion of later investigators.

To these evils, which were of a period antecedent to the years of persecution and falling away, there followed the lapses and differences engendered of disuse. A general revival of Masonic work made the lodges dependent upon old members, who claimed to have preserved an accurate knowledge of the ritual.

Naturally such men insisted upon retentive qualities of their own memories, and their followers divided upon words and phrases more or less important. Some few were afterwards accepted as authority, and as these differed, so the work of the jurisdictions became variant. Such variations have been persistent, uneradicable, and to be accounted for by the peculiarities of Masonic methods. It has been, and is, necessary for the student to discard the current statements of ritual before he can hope to gain a real historical knowledge. By a patient process of exfoliation one might strip the successive elaborations, and arrive at last at the simple heart of word and form and ceremony which was satisfying to our ancient brethren.

Yet the latitude which has been allowed in the past to ingenious or ambitious brothers, so far as these have changed the ritual, has not been wholly an evil. The ceremonies of the Masonic degrees can, perhaps, be only compared with the fixed forms preserved in and by certain great ecclesiastical organizations. These latter have been carefully written and systematically taught. Every possible precaution has been taken against corruption or change.

But thence arises the natural tendency to give the words an undue importance, while the spirit enfolded therein is more or less neglected. Such is the inherent fault of all liturgies and set, reiterated ceremonies. The insistence upon verbal accuracy, and upon the minutiæ of observances become the main task. There is little time, and less inclination, to search out and study the real and deeper meanings. In Masonry, also, "It is the letter that killeth, but the spirit that giveth life." The frequent ritualistic changes, the desire for explanatory additions, and the existing uncertainty as to correctness of phraseology — these have to some extent prevented or retarded a fossilizing process. Where within wise limits, and with scrupulous conservation of essentials, there is allowed freedom of expression, the underlying thought is most likely to be revealed.

The ritual of Freemasonry, even more than those of other institutions, is liable to corruptions. Variations must of necessity result where men rely solely upon memory for retention of a long series of words in fixed order. Transmitted only by tradition such variations are accentuated until the differences become glaring. The absence of a common and accessible standard, by means of which corrections may be made, gives finally to each locality or jurisdiction a set form differing more or less from the accepted work of its neighbors.

As Masonic governing bodies grew stronger the necessity for uniformity of work among lodges holding common allegiance became apparent. A cumbrous system was devised having such object in view. The schemes for Grand Lectures, Custodians of the Work and Schools of Instruction were evolved to repress and correct the vagaries or mnemonic lapses of individuals and lodges. But of course the desired or accomplished uniformity extended only to the limits of each jurisdiction. All attempts hitherto made to attain a national standard have failed; nor is the reason far

to see. Those who have met in the various conferences have been mere ritualists, utterly incompetent to analyze language and construction. The verbalist will insist that his own version is superior in form, and more closely approximating "the ancient work" than that held by his neighbor. If it were possible to assemble the Masonic scholars and literary critics of English-speaking countries, after long preparation on their part, many of the incongruities and interpolations of the ritual might be eliminated, certain ancient and significant phrases restored, and the great *desideratum* of the Craft — a uniform work, congruous and correct — might possibly be supplied.

If, then, such opportunities for error exist at present, and after governing bodies have expended effort and money so freely to minimize the admitted evils, we can expect to find a far greater confusion during the period when lodges and Grand Lodges of the Middle West were being formed. The brothers who came together in the new communities, and there planted Masonry, had received their Craft-instruction from sources far apart. All the differences of phraseology were brought together. As one or another became Master, and for any reason was continued in such position for some time, his form of words and manner of rendition became the standard for his lodge, to which the other old members approximated because of use and initiates accepted as a matter of course. The chartering of Grand Lodges, in many cases far removed territorially, could not exercise supervision over the work. When, therefore, a new Grand Lodge was formed, its constituent lodges were widely at variance. The subject of uniformity of work was thus an early and imperative subject for consideration. To follow out this matter, as it came to attention in Iowa, and afterwards as it raised difficulties and discussions, and even heart-burnings, in this jurisdiction, is burden of the present chapter of our history.

Masons of a century ago were convinced that the best

interests of the fraternity could be best served by the organization of a General Grand Lodge, having national jurisdiction. On the evening of March 9, 1822, in answer to an unsigned published call, a number of brothers met in the United States Senate Chamber at Washington to inaugurate such a movement. The proposition had previously been mooted, from time to time, even since the achievement of national independence and the breaking of direct Masonic connection with British Grand Lodges. But this meeting of 1822 would seem to be first concerted effort to consider the subject. Greater number of those who then assembled were members of the Congress then in session. A committee was appointed, headed by John Marshall of Virginia and Henry Clay of Kentucky, to correspond with the various Grand Lodges and secure their opinions as to formation of a national body. In the circular issued by this committee the expediency of securing a uniform and authorized work is accentuated. The argument in favor of a General Grand Lodge is thus stated:

"There are two points which at once present themselves in connection with this idea of establishing a General Grand Lodge of the United States. The first is to acquire, in a correspondence with foreign nations, an elevated stand for the Masonry of this country: to unite with them in maintaining its general principles in their purity; and secondly, to preserve, between our own states, that uniformity in work and that active interchange of good offices which would be difficult, if not impossible, by other means."

Further on the committee returns to the subject, indicating the diversity of work then obtaining:

"Each of our state jurisdictions is supreme within itself. Whatever collisions may exist, whatever abuses, whatever departure from the correct standard, in principle or in rites, whatever injury to the common cause; there is no mode assigned to obviate the wrongs which it is the interest of all to prevent. . . . . Will not these evils in-

crease, as our population becomes more dense, unless means be seasonably used to guard against them? Are the differences now prevailing between different states an evil which calls for remedy?"

The subject was taken up half-heartedly by the Grand Lodges. Uniformity of work was admitted to be desirable, but not worth the surrender of sovereignty by existing governing bodies. A majority of Americans of the time, from their political training, regarded centralization of authority as an evil to be avoided. Into every institution the doctrine of state rights and sovereignty intruded. Because of this, and not to any principle inherent in Masonry, the jurisdictions have been always identical with political divisions, and each has retained a complete independency. From this tendency, also, has resulted the American Masonic doctrine of "exclusive jurisdiction" which has worked well as applied to North American conditions, but has given rise to some absurd pronouncements having reference to other and differently organized Craft powers.

As indicated above, a period of bitter persecution followed, during which Masonry in the northern and eastern states could hardly preserve itself from complete extinction. It was not until the return of political sanity and discrediting of the anti-Masonic movement by the national common sense that the Grand Lodges again began to consider subjects of general importance to the Craft. At session of the Grand Lodge of Alabama, held at Tuskaloosa, December 2, 1839, the Committee on Foreign Correspondence presented the following, which was adopted:

"For the purpose of establishing a uniform system of work throughout the United States your Committee would beg leave to propose the following resolution:

"Resolved, That all the Grand Lodges, in correspondence with the Grand Lodge of Alabama, be requested to elect one delegate to meet in general convention, on the first Monday in March, 1842, in the city of Washington, for

the purpose of determining upon a uniform mode of work throughout all the lodges of the United States, and to make other lawful regulations for the interest and security of the Craft."

Action thus taken was communicated to the other American Grand Lodges and their coöperation invited. Connecticut, Maryland and New York immediately expressed approbation of the plan proposed and their willingness to participate in the convention. Kentucky at once dissented. Alabama again insisted that the silent bodies should express an opinion. This brought out further adhesions from New Hampshire, Rhode Island, Georgia, Indiana, Massachusetts, North Carolina and Florida. Pennsylvania and Tennessee joined with Kentucky in disapproving the convention. Ohio was undecided, and Missouri failed to act upon the proposition, which was recommended by its committee.

In accordance with the arrangements thus made, upon initiative of the Grand Lodge of Alabama, a convention of delegates assembled in the city of Washington on Monday, March 7, 1842. The jurisdictions represented were those of Alabama, Maryland, Massachusetts, New York, Connecticut, New Himpshire, Rhode Island, District of Columbia, Virginia and South Carolina. Credentials were also offered from an apparently self-styled Grand Lodge of Michigan, but refused by the convention. Bro. Charles Gilman of Maryland was chosen to preside, with Bro. John Dove of Virginia as Secretary.

The pertinent part of the proceedings of this convention, so far as the purposes of this chapter are concerned, may be readily briefed: A committee of five was appointed "to revise and suggest a uniform mode of work in the first three degrees of Masonry, to be used throughout the United States." The report of the Committee, in its essential part, follows:

" . . . . That they have duly attended to the duty, and

have compared with each other the ceremonies and lectures of the three degrees used in the lodges of their own constituents, and have extended their enquiries into the Masonic usages in various parts of the United States. The committee find that, among themselves, there exists a satisfactory degree of uniformity; but that the various modes of practice, arising from the want of a fixed standard of work, have a natural tendency to confuse and disfigure the pure ritual of the Order, and will inevitably, if not restrained, encourage broader variations, which will, in the course of time fix themselves to the permanent injury of the ancient institution.

"Your committee cannot doubt that, although they have not been distinctly and definitely informed of the modes of work in the lodges of that extensive region watered by the Ohio and Mississippi, enough has been ascertained to warrant them in the declaration that some means should be immediately adopted to check digressions and to establish a uniform method of conferring degrees. This subject has therefore received the serious consideration of the committee.

"To accomplish the great object proposed is entirely beyond the powers of the committee or the convention. For two days and nights the committee have been diligently engaged in examining the variations of the different systems: and if they were to proceed in an effort to harmonize in perfection a system which they could pronounce the most rational and the most ancient, their labor would fail in effect from the failure of means to promulgate their decision throughout the land, and especially to those sections where the information is probably most required.

"Your committee have therefore agreed to recommend, as the best plan for accomplishing the object contemplated by the M. W. Grand Lodge of Alabama, and for preserving, according to a pure and unchangeable system, the ceremonies and lectures of the ancient Craft: that every Grand

Lodge in the United States appoint one or more skillful brethren to be styled Grand Lecturers, who shall meet and agree upon the course of instruction necessary and proper to be imparted to the lodges and the fraternity in their several jurisdictions, and who shall be required to convene at some central place at least once in three years, to compare their lectures and to correct variations."

A further resolution suggested a meeting of such grand Lecturers at Baltimore on the second Monday of May, 1843. The giving over of authority to Grand Lecturers to revise and arrange the work did not appeal to Connecticut. In 1843 the Committee on Foreign Correspondence thus reported to that Grand Lodge:

"We have serious fears that the institution will in the end suffer, in consequence of the acts and doings of appointed and paid Grand Lecturers. 'A burnt child dreads the fire,' is an old and valued adage, and when we recollect that paid and appointed Grand Lecturers first published and circulated Masonic charts, monitors and other works, which subsequently proved to be injurious to our Order — that several paid Grand Lecturers became renouncing Masons, and among the first and foremost to slander and abuse many of the faithful and beloved members and pillars of the Craft, who in the dark days of anti-Masonic adversity adhered to their obligations and their Masonic faith, ought we not to fear that like causes may again produce like effects? . . . . Your committee sincerely believe that the principles, usages and customs, and the work in the several degrees of ancient Craft Masonry, can be most safely and beneficially communicated (without fee or reward) by instructive tongues to attentive ears, and thus lodged in faithful breasts, in like manner to be handed down to the latest Masonic posterity."

In consequence of such opinion Connecticut was not represented in the Baltimore convention of 1843, at which the delegates of sixteen Grand Lodges met. At the time

there were twenty-three Grand Lodges within the United States. In his address, as chairman of the gathering, Bro. John Dove of Virginia, thus noted the purposes of the Convention:

"To take into consideration the propriety of devising some uniform mode of action, by which the ancient landmarks of our beloved Order may be preserved and perpetuated, and by which posterity in all time to come may be enabled to decide with certainty upon the pretensions of a brother, no matter in what section of our blessed and happy land he may reside; and finally, and we hope at no distant date, to transfer those inestimable privileges to our brothers throughout the Masonic world."

Beside seeking to settle upon and provide a standard system of work, which should unify the different Grand Lodges, the convention also considered itself competent to consider and pass upon subjects of Masonic procedure and jurisprudence. The matter of work was committed to Bro. John Dove of Virginia, Charles W. Moore of Massachusetts, John Barney of Ohio, S. W. B. Carnegy of Missouri and Ebenezer Wadsworth of New York. This committee was qualified and enthusiastic. The method adopted was to compare the work as practiced in the several jurisdictions, and by some occult and unexplained process decide upon the most ancient and pure form. Such being found was reported by sections and degrees to the convention, and, after discussion, approved. The various ceremonials — of funeral, installation, dedication and corner stone laying — were also arranged. To make the labors permanent in form and available to the whole Craft, it was decided to prepare and publish a "Trestle Board," and Bros. Dove, Moore and Carnegy were entrusted with such work.

The final word of approbation upon such publication was to be spoken by Bro. Dove. Yet it appears that Bro. Moore took upon himself the sole labor and responsibility, though supported throughout by the Missouri member of

the Committee. When the manuscript was completed, Bro. Dove objected to inclusion of certain matters, but was overruled by his colleagues. He refused, therefore, to allow his name to appear upon title-page. Further as Grand Secretary of Virginia he made protest to his Grand Lodge, declaring the *Trestle-Board* to be "the most offensive, ridiculous and pernicious book upon Masonry it has ever fallen to my lot to peruse, and in scarcely one feature to be recognized as having the most remote resemblance to the work of the convention." Taking up Bro. Dove's side of the controversy the Grand Lodge of Virginia addressed a communication of protest to all other Grand Lodges of the country.

The explanation, as given by Bros. Moore and Carnegy, in preface to the 1843 edition of the *Trestle-Board*, is temperate and fraternal. But the unfortunate dissension, being taken up and discussed over the country, more than neutralized any effect the convention might otherwise have had in drawing the jurisdictions together for frequent consultation.

It was at this time, and when such difficulties abounded, that the Grand Lodge of Iowa was organized. Of necessity the new body was concerned in finding and disseminating a correct and standard work. Members of its constituent lodges had come from various jurisdictions, with the peculiarities of work as obtaining in each of these fixed in memory. Confusion was at once apparent and bade fair to increase with multiplication of initiates. The purpose of this chapter will be served if we can catch and hold to any clew through the labyrinth of after discussions, changes and experiments, until the present system of work was adopted and uniformity taught and insisted upon throughout the jurisdiction.

It has been a sort of fetich with American worshipers of the work to claim Thomas Smith Webb as their peculiar patron. All variant systems have been loudly declared to

be "the real Webb work." There is no doubt that Bro. Webb was an accomplished ritualist. It is further evident that his labors and influence had much to do in harmonizing diverse forms, and giving some degree of uniformity to Masonic phraseology in the United States.

Much ingenuity has been evidenced in the Grand Jurisdictions to prove an unbroken chain of inerrant workers from Webb to the past or present system as practiced. There are a succession of names to conjure with in the earlier history of the American fraternity. The memories or the private ciphers of such old brothers have been declared beyond suspicion of error. Such connection being the *desideratum*, the new Grand Lodge of Iowa was indeed fortunate. By common consent of his contemporaries, Bro. Ansel Humphreys was the best informed Mason in the jurisdiction. He was one of the very few who had received the work from acknowledged authorities and had seemingly so impressed knowledge upon memory that even after many years the verbal slips were few, unimportant and easily rectified. His own statement furnishes his credentials as a reliable link in the chain of transmission from Webb. Such statement is as follows:

"I desire to make of record the following facts in relation to my means of knowledge of and connection with the Webb work:

"About 45 or 46 years ago [written about 1864] I received the work and lectures from Bro. Jeremy L. Cross. A short time before I received them from him he had got them from Webb in person. A short time after lecturing with Cross, I lectured and compared all the work with President Hector Humphreys, of Yale College, who had also obtained his work directly from Webb, and assisted Cross in getting up his 'Masonic Chart.' I spent all college vacations with President Humphreys, during a period of four or five years, and sedulously and correctly obtained from him the work. I afterwards compared the work I

had obtained from Cross and Humphreys with that taught me by Bro. Barney, in person, and found that it was, word for word, the work as taught me by Barney, and that they all three said that they had obtained their work directly from Webb, and they all taught precisely and literally the same work. From these same brethren I obtained the work thoroughly and completely, and I retain it all today as correctly and distinctly as when I received it. I afterwards compared work with Bro. John Snow, and his work was also exactly that taught by Cross, Humphreys and Barney. Snow was a pupil of Webb; he and Snow came west together, and Webb, for a time, made Snow's house his home, at Worthington, Ohio."

It would seem that with such unusual opportunity to learn and perpetuate the much desired Webb work in all its purity, the Grand Lodge of Iowa should have experienced no difficulty on this score. Bro. Humphreys, as organizer, and most influential figure of the Grand Lodge, and its second Grand Master, was for years a controlling voice in the matter of work. But we shall find that this question, which became a burning one in later years for all the Grand Lodges, also affected the Grand Lodge of Iowa. It was threshed out with intemperate zeal, and because of personalities interjected was productive of much and long-continued bitterness. The motives which may have prompted change and discussion will perhaps appear in course of our narrative. It is not the purpose to go outside the record to make personal analyses, or to unnecessarily disturb the memories of those who were participants or partisans in an old and happily forgotten quarrel.

That a standard might be in some sort fixed and kept before the brethren, the Grand Lodge by-laws, adopted by the convention at Iowa City, January 3, 1844, provided that:

"The Grand Master shall cause the work and lectures on the first three degrees of Masonry to be exhibited before the Grand Lodge, at each annual communication."

In compliance with such instruction, Grand Master Oliver Cock, at the 1845 session, appointed three competent brothers to present the same. These were; James R. Hartsock, on the first degree; B. S. Olds, on the second, and Ansel Humphreys on the third. The Grand Master had, during the year preceding, commissioned Bro. Hartsock to visit the lodges and instruct them in the work, and report of the latter is appended to the proceedings of 1845.

Bro. Hartsock was an enthusiast and an expert ritualist, though perhaps his zeal in these earlier days may have led him at times to Masonic indiscretions of words and deeds. At his own motion and upon statement that he was about to journey to Virginia upon his private affairs, Bro. Hartsock was appointed as representative of the Grand Lodge of Iowa at the Masonic convention held at Winchester, that state, May 8-13, 1846. The appointment was made upon express understanding that the Grand Lodge should not be held for any expense in connection therewith. However, a bill was rendered, as was also another, deemed extortionate by Grand Lodge, for lecturing before the lodge. The report of the special committee, at session of 1848, disallowing these bills, was severe. The Winchester convention, by the way, was attended by delegates of but five grand jurisdictions. It was in no way comparable to that of Baltimore in 1843, and left no mark worthy of note even upon the work of Grand Lodges participating.

We learn from the report of Foreign Correspondence (1848) that Iowa had then adopted the *Trestle-Board* authorized by the Baltimore convention, as "the manual to be used by all the subordinate lodges under its jurisdiction. It is," says the Committee, "all that the Blue Lodges or the Craft need or want in the successful execution of all degrees that a Master may place upon his trestle-board."

All Masters of lodges in Iowa were notified by Grand Master Humphreys to assemble at Burlington, on November

13, 1848, to open and continue a lodge of instruction. This was the first such school in the history of our Grand Lodge. Of the sixteen lodges in the jurisdiction, ten were represented. Bro. Humphreys, besides thus giving instructions, visited the individual lodges, and assiduously labored to impress upon the memberships the desirability of a correct and uniform work.

Again during the Grand Mastership of T. S. Parvin (1852-53) general schools of instruction were held — at Iowa City, Burlington and Fairfield. Speaking from the experience then gained, Bro. Parvin was of opinion that such schools should not be called at more frequent intervals than from three to five years. "Then," he says, "greater importance will attach to them and greater benefits be likely to result therefrom."

It would appear that the work, as taught by Past Grand Master Humphreys, held place as standard for many years. The monitorial part was even more subject to confusion than the esoteric and unwritten. This was owing to a multiplicity of authors, or rather imitative copyists, who sought to foist their ignorant rhetoric upon the Craft. In all the jurisdictions warning voices were heard. In his report as Grand Secretary for 1853, T. S. Parvin has the characteristic paragraph:

"I am opposed to frequent changes, and as we have once formally and solemnly adopted as the text-book to be used in this jurisdiction the *Trestle-Board*, I would urge its use to the exclusion of all others until a better can be found and its use authoritatively required, which is not likely soon to be, as the books of this class, instead of improving, are getting 'worser' all the time."

Grand Master Sanford, discussing in his address of 1857 the subject of uniform work, was plainly discouraged over the results attained by schools of instruction. He was of opinion that the labor and sacrifice bestowed had "only served to demonstrate the impracticability" of securing the

desired uniformity. He urged a return to the plan proposed in 1844 — that the Grand Officers should, at the session, cause the work and lectures to be exhibited before the assembled representatives of the lodges. That such exhibit might be of greatest benefit he had issued a circular to all the lodges in the state, requiring them to send a full and skillful representation to this Grand Annual Communication, and informing them that "I should give this part of my duty an absolute preference to all others at this meeting. One important object in thus giving this official notification to the subordinate lodges, was to meet and provide against that unhappy and injurious habit, which has heretofore obtained in the Grand Lodge, of representatives appearing, merely answering to their names, or staying at most but a day, and then leaving for home. I hope this circular has had the intended effect, and that I now behold before me *skilled and faithful workmen*, who will co-operate with me in the spirit that prompted it."

The efforts of a succession of Grand Officers, concerned for uniformity of work within the jurisdiction, and having knowledge of the best American tradition, were in these years having effect. The state had been settled sufficiently long to allow a new generation of Masons to take over the active work from those who had brought it within our borders. Such brothers had no preconceived ideas, as had their fathers, and an "Iowa work" rather appealed to them as being a possession distinctly their own.

It was not, however, possible to bring about the present happy state of affairs without some disturbances to the Masonic harmony of Iowa. Some features of a regrettable quarrel, which really had its rise in disagreements over the form of work, are given elsewhere, being part of the history of the four old lodges of the jurisdiction.

Perhaps no man in the history of Iowa Masonry did so much for an unadulterated work, so clearly preserved its peculiar phraseology from an older generation, and so suc-

cessfully withstood all attempted innovations as Ansel Humphreys. The vagaries which were imported by interested parties, and given currency because fathered by Rob Morris and others, could not make head against the open simplicity of Bro. Humphreys's knowledge of the work. The "Conservators," intended as an inner circle to dictate Masonic action in this and other particulars, soon became an object of ridicule, even before the organization fell under the direct prohibition of Grand Lodge. It were indeed fitting that this chapter on "Uniformity of Work" should be dedicated to the memory of Past Grand Master Ansel Humphreys.

CHAPTER VIII

The Years of Strife

Sixteen years after the formation of the Grand Lodge of Iowa, there were gathered at Davenport the representatives of nearly all of 147 lodges and of four thousand Craftsmen. By that year of our Lord, 1859, Masonry in the new state beyond the Mississippi had passed through its formative, its experimental period, and was an acknowledged factor of considerable influence in the commonwealth. The persistent bigotry which a generation before had slandered the fraternity; the politicians, unscrupulous then as now, who had sought to ruin the ancient brotherhood to advance their own selfish ends; the ignorance, which had been skilfully excited against the Masonic institution — all these had lost their force, as intelligence was more widely diffused, and common sense came after an absurd furore. At the Grand Lodge session of 1859 the Masonic prospect was promising. There was growth in the lodges and enthusiasm among the brethren beyond any preceding year. Grand Master Hartsock was eloquent in his address as he portrayed conditions of the Craft, and likewise glanced at the progress of the world.

The Grand Lodge of Iowa, like several others at that time, was led away from the ancient landmarks by a desire to counteract certain slanders emanating from anti-Masonic sources. It had been alleged that the fraternity was in reality opposed to Christianity and to all revealed religion — atheistic at its base and rationalistic at its best. It was the Grand Lodge of Ohio which sought to neutralize this attack by requiring that all entrants into Freemasonry should profess belief in the Scriptures as the inspired word

of God. The few Craft scholars, men who understood the universal and cosmopolitan character of the institution, made instant protest. Many others, less accurately informed but opposed to any such radical innovation, were also opposed. What became known as "the Ohio test" found supporters, however, among that numerous class who believed their religion should color or control all other activities of life. It became subject for resolutions and advocacy in nearly every Grand Lodge, and several followed the example of Ohio in making belief in the Scriptures a requirement for Masonic entrance. Among others, Iowa, at the session of 1855, held at Keosauqua, passed such a resolution by narrow majority. But it was immediately recognized by those whose Masonic opinion was worth the rendering that the innovation was a direct violation of the spirit and basic principles of Masonry. These objections gathered weight until at the Davenport session of 1859 the new test was stricken from the records. Bro. Parvin, as Committee on Foreign Correspondence, brought forward resolutions on this subject, which were adopted. These, reaching to the core of Masonic existence, are pertinent and worthy of record for information of a new generation:

"Whereas, This Grand Lodge recognizes in the ritual, lectures and charges of Masonry 'a beautiful system of morality, veiled in allegory and illustrated by symbols,' the foundation of which is obedience to the moral law, the exercise of our principal tenets, and the practice of the cardinal virtues; and

"Whereas, Free Masons are bound to observe these teachings by the most sacred ties; therefore,

"Resolved, That all *legislation* thereon tends but to impair the force of these ancient teachings and regulations, and is unnecessary and improper,

"Whereas, The antiquity and universality of Freemasonry constitute essential difference between it and all imitative associations; and

"Whereas, The Grand Lodge of Iowa fully recognizes its unchangeability; therefore

"Resolved, That all additions to, or subtractions from the ancient tests, and all new regulations that conflict with the ancient customs, are to be deprecated as subversive of the groundwork and existence of our order."

Having thus voiced its sentiments upon all innovations as un-Masonic, the Grand Lodge carried into effect its wish to repeal "the Ohio test" by adoption of the following:

"Resolved, That while the Grand Lodge of Iowa yields to none in its respect and affection for the Great Light of Masonry it deems any legislation on the subject an innovation; therefore

"Resolved, that the resolution adopted as a general regulation at the grand annual communication of 1855, at Keosauqua, [1] is hereby rescinded."

Judged by this standard, which is the only true measurement of Masonic action, it is probable that other and later legislation of the Grand Lodge of Iowa would be likewise condemned.

It is also worthy of passing note, though not fit subject for elaboration, that from this session of Grand Lodge dates a quarrel which finally resulted in expulsion of the then Grand Master. It is not the province of the historian to enter here upon an analysis of the motives which prompted the parties to this controversy. Faults there were upon both sides, and even hatreds which should have found no place in Masonic controversy. The quarrel is even now to be regretted, in that it has placed the memories of men falsely in the estimation of their brethren of today.

But meanwhile mightier events were gathering. The political and social problems of the generation were demanding solution, and such solutions were not to be wrought out in the forum. Slowly it dawned upon the national consciousness that an *impasse* had been reached, and that

[1] *Proceedings of Grand Lodge*, Vol. II, p. 116.

union or disunion was indeed the burning question of the time. It is a study, curious yet enlightening, to follow the sentiments of an organization devoted to peace, yet notable for its loyalty, at such juncture. It is useless, at such crisis, to say that Masonry has no part in political strife. In the higher politics, which is the life of the nation, Masonry has and must forever have part. And this from the very nature of the institution. Its professed and inculcated loyalty is sufficient to compel action. While controversy rages, and the issues are matter of individual concern, the fraternity must avoid participation. But when the ebullition of thought is reached and the common impulse of the generation is for action in any forward direction, then must Masonry also assume, with other agencies, a decided stand. It is thus that we find the Grand Lodge of Iowa, holding back from the troubles of the time, until it could no longer avoid expression. And thereafter, without faltering or fear, the body held to and voiced its loyalty. That loyalty was proved by the sacrifices made. With words of blessings and holy dedication of manhood to the supreme service this Grand Lodge sent her sons to battle, and followed them through the years of strife as with a mother's anxiety and yet with a mother's pride.

Grand Master Benton, in his annual address for 1861, made brief reference to the political troubles of the country, but passed from these to the more congenial subject of Masonic growth and prosperity. He brought before the Grand Lodge an appeal from the governing body of Tennessee Masonry, addressed to the brothers of the north "to join in a common effort to arrest the progress of civil commotion, and restore, if possible, peace to the country." The text of that appeal is worthy of reproduction here. It is as follows:

"We appeal to you, and through you to the thousands of Masons in your jurisdictions, to stop the effusion of blood while yet they may. We make no suggestions as to

how this shall be accomplished. As Masons we make no decision as to who is right or wrong, or as to the proper course to be pursued for securing the object we have so deeply at heart. Restore peace to our unhappy country, and surely Heaven will bless every faithful effort toward its accomplishment.

"But if all efforts fail — if every appeal for peace shall be thrust aside — if the sword must still be the last resort, and accepted as the final arbiter — we beseech the brethren engaged in the awful contest to remember that a fallen foe is still a brother, and as such is entitled to our warmest sympathies and kindliest attentions. If war cannot be averted or turned aside, let every brother use his utmost endeavors, and as far as lies in his power, rob it of some of its horrors. While each is true to his sense of public and patriotic duty, on whichever side he may be arrayed, we earnestly urge that he shall also be true to those high and holy teachings inculcated by our order.

"Praying that God, in his infinite mercy, may yet incline the hearts of his people to ways of peace and paths of pleasantness, and that he may dissipate and disperse the storm-cloud of destruction which seems to hang so fearfully above us, we subscribe ourselves, faithfully and fraternally, in the bonds of Masonry."

It speaks well for the Masonry of these United States that at such juncture it sought to allay bitterness, and to avoid strife. The Grand Master of Iowa voiced well the feelings of his brothers in saying "that every Mason within this jurisdiction heartily and cordially joins in the desire expressed for restoration of that tranquillity and prosperity for which our common country was so recently and so universally distinguished, and that we stand ready to unite in any effort consistent with our duty as men and Masons, that is at all likely to produce this desirable result."

Referring further to this communication from the Grand Lodge of Tennessee, Grand Master Benton said:

"These noble sentiments meet within my own breast, and doubtless in yours, a hearty response. In contemplating in the future, the scenes of the present, my thoughts have often turned to the great body of Masonry, with the hope that they might be made, in the hour of emergency, an instrument for good. I must confess, however, that all hope of accomplishing anything as a fraternity, in staying the hand of civil discord, is with me at an end. Yet it is our province to comfort the disconsolate, relieve the distressed and console the dying. Whatever may be the scope and final termination of the present issue, for myself, I am resolved, as a man and as a Mason, to discharge my duty with inflexible fidelity to my brethren and to my country."

At this same session of 1861 was brought up the question of establishing military lodges, under jurisdiction and by authority of the Grand Lodge of Iowa. It was a new question for the governing bodies of the west. Precedent for such establishment was of course to be found in the history of English Freemasonry, where military lodges had been and is a favorite form of Masonic development. At period of the American Revolution, also, lodges were formed within the military organizations of the colonies, though truth compels the statement that these were of small influence and of doubtful value to the fraternity. The matter, so far as Iowa was concerned, was referred to the Committee on Jurisprudence, which presented a majority and minority report. The former, which was wisely adopted, signed by Bro. T. S. Parvin and J. H. Camburn, was as follows:

"The majority of the Committee on Masonic Jurisprudence have reflected upon the subject matter of the resolution referred to them on yesterday touching the legality and expediency of providing for the formation of military lodges under the authority of the Grand Lodge and being fully satisfied on the first point — that the Grand Lodge is vested with full power to constitute such — proceed to briefly give their views as to the expediency of the measure.

"The observance of the rites of Masonry require quiet and repose, which can only be found when in winter quarters, or the camp for a long time, and such a condition of things is not likely to be found during the present year. Should the war now unfortunately existing, be continued beyond the year, a greater necessity may arise in the future for the creation of such lodges. The brethren and the men who have nobly responded to the call of their country, to rally to the preservation of its integrity, are inured to the trials before them, and their time and thoughts must necessarily be devoted to the duty of qualifying themselves for the great work before them, and to such an extent as to greatly interfere with, if not preclude them from the discharge of the peaceful duties of the lodge.

"Brethren, to profit by the lessons taught in the practice of our rites, should, while engaging in them, be able to give their attention, as well as time, to their observance; and such is the fevered excitement, which has, to a universal degree, seized upon the public mind, and still preoccupies it, to the exclusion of all else beside the absorbing topic of the day, that the lodge and its work are forgotten and laid aside. We all feel it at home; we all see it here in the paucity of the numbers before us compared with what should be seen, and would have been, did peace prevail through our borders.

"Therefore we commend that the Committee be discharged from the further consideration of the subject."

Bro. E. A. Guilbert, then Senior Grand Warden, presented the minority report, which was as follows:

"The minority Committee on Masonic Jurisprudence, having reflected upon the subject-matter of the resolution referred to them touching the legality and expediency of providing for the formation of military lodges under the authority of the Grand Lodge, and being fully satisfied on the first point — that the Grand Lodge is vested with power to constitute such lodges — do hereby recommend that the

wishes of such brethren as have earnestly requested that such dispensations be granted them be entertained, and that the most worshipful Grand Master be, and hereby is empowered to grant one or more such dispensations at his discretion, and under such regulations as he may institute."

Such military lodges may indeed be source of pride to Masons, in that the ceremonies of the fraternity are thus made a part of soldier life. But the experience of American Grand Lodges has been invariably that such bodies are a source of constant difficulty and annoyance. The regularity of action taken is so often questioned, the records are incomplete or are lost, and the claims of those made in such lodges can not be verified. The policy of Iowa, then and since, has been against such extension of Masonic activities.

It is, however, to be noted that upon outbreak of the Civil War the lodges of the state experienced a sudden accession of work. Those who had joined or were about to join the service were in many cases anxious to become Masons, because of real or fancied benefits to be derived. With a desire to favor those who were taking up patriotic duty there was a tendency to disregard the necessary formalities. Men were rushed through the degrees, without thought of proficiency or suitable instruction, and in many cases without observance of essential requirements of the Craft. Such hurried and imperfect work was perhaps inseparable from the exigencies and excitement of the time, but its performances brought upon the lodges and the Grand Lodge for many years thereafter a series of annoyances which might have been avoided by a rigid adherence to the laws of Masonry.

It was at the session of 1862 that Grand Master Benton, in his annual address, struck the true note of Masonic participation in events of that troublous time. Referring at length to national affairs, he continued:

"While Masonry could not stay the hand of the

destroyer, nor take part as an institution in the unhappy struggle, it has not been an indifferent spectator of the scene. 'On earth peace, good will to men' being one of its cardinal tenets, it could not view with composure the devastating strides of revolution. No portion of society has watched with more intense solicitude the rise and progress of the conflict, and labored more zealously, though silently and unperceived, to alleviate the suffering it has entailed upon us, and bring it to a speedy and final termination than the ancient and catholic order with which we are united. War is destructive of every element of prosperity, and is particularly obnoxious to the inculcation of the principles of Masonry. We therefore owe it to ourselves and to posterity to use every laudable means to arrest its progress and mitigate its horrors. But when it can no longer be averted, and a resort to arms becomes necessary to maintain the supremacy of the laws, the true Mason will ever be ready to respond to the call of the government to which he rightfully owes allegiance.

"In the present unfortunate contest, many of our brethren, true to that venerated flag which has so long afforded them protection, and around which so many soul-stirring associations cluster, have gone forth to defend the honour and institutions of their country. Actuated by the noble impulses of patriotism, and the conscientious discharge of duty, they have exchanged the comforts and endearments of home for the perils and vicissitudes of the field. Some of them have gone never to return, having fallen by disease and exposure, or amid the smoke and carnage of battle. Let us fondly cherish their memory, and ever be ready to extend the fraternal hand to the loved ones they have left behind. We turn from these sad reflections to the more pleasing prospect, that in the present crisis Masonry, as in all similar instances of the past, will still survive, and prosecute its good work; and we humbly trust that the period is not remote when

its principles shall everywhere prevail, and all mankind become subservient to its teachings."

Through the proceedings of this year of 1862 there is constant reference to the affairs of war. It is only as we recall and record these utterances that we can gain understanding of the all-absorbing theme, as it had effect upon Masonry. The tie that held, even between brethren at strife, was given due credit in the utterances of speakers. Thus Bro. H. S. Jennings, being introduced as representative for the Grand Lodge of New Jersey, referred to the sympathy existing, in these words:

"At the present time, when our country is bleeding at every pore; when the heart of every patriot is deeply pained at the sad spectacle which is presented by our unhappy country, it is a source of pleasure to every genuine brother-Mason to feel that there is a chord of sympathy in the great brotherhood of Masonry, which, when touched by Masonic hands, vibrates through the whole order from pole to pole."

It is relief to turn for a moment from a recital which is of war to a more kindly subject. At this session of 1862 Brother Rob Morris was again, and for the last time, a visitor of the Grand Lodge of Iowa. He had before, in 1858, again in 1860, and yet again in the previous year, been a welcome and honored visitor. This time, as became the poet of American Masonry, he voiced his sentiments in verse. As these stanzas are perhaps the sole poetic contribution to the Grand Lodge of Iowa they are worthy of inclusion here. Under the caption of "Brother Morris's Farewell" they appear of record as follows:

"The last, last word: — Oh let it tell
The very soul of Love, Farewell.
Farewell, in heart, in health, in store,
In going out, and coming in,
Refreshed with water or with wine —
May man's respect and woman's smile,
And childhood's prattle to beguile,

Be *yours*, be *yours* forevermore!
By every impulse that can swell
A grateful heart, FAREWELL, FAREWELL!

FAREWELL! the lights grow dim: — the tear
Lingers and sparkles in each eye —
'So mote it be!' I hear, I hear —
I feel, I feel the answering sigh!
It is the burst of sympathy —
It tells of that mysterious tie
Once, twice and thrice about us wound
When erst on consecrated ground
We walked the dark, mysterious round.
By all the secrets it doth tell
Of bonds, and links, and love, FAREWELL!

"FAREWELL! what other word beside
Conveys the spirit of God's word,
Above, upon, beneath whose lids
We wound the indissoluble cord!
Had I the tongue with power to say
All that the plastic hand can tell
Of sign and grip and mystic play,
I could but say — but say Farewell!
I could but say, 'May God thus do
By me if I e'er prove untrue!'
And this choked utterance soon would prove
How weak are words to tell my love!

"Then let the hand speak what I would
And call to witness noblest things.
The bounding heart responds and brings
The God-like powers to compass good.
The answering heavens admit that plea,
And vouch a present Deity!
Angels, my loving prayers do dwell,
And God himself doth breathe FAREWELL!"

It appears, however, that Iowa also had a poet, who made reply to Bro. Morris, as follows:

" 'Let there be light!' the Father said,
  And straightway over land and sea,
The darkness fading backward fled,
  Before the sun's warm brilliancy.

"'Let there be light,' again resounds
  Throughout our country's broad domain;
And Masonry receives the sounds,
  And light, which greets the world again.

"The sun which warms fraternal hearts,
  Now shines in splendor o'er our shrines;
Behold his beam! which now imparts
  Such genial warmth to Morris' lines.

"From his good heart and glowing brain,
  The light of Masonry comes forth,
To scatter from our paths again
  The chaos which o'erspreads the earth."

With all honor to Bro. Morris, these verses of Poet Grand Master Sanford will be judged of equal poetic value and of equal grace of diction with those of the Masonic poet laureate.

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The movement of events during those fateful years was rapid and momentous. The recurring sessions of Grand Lodge reflected the progress of the struggle, and made evident the painful sacrifices demanded of men and institutions. With the convening of the twentieth annual communication of 1863 at Iowa City the titanic struggle was at its height. Grand Master Guilbert thus makes reference thereto in his address:

"During this eventful year has gone on, unchecked, the gigantic struggle between *right* and *wrong*; and today the fateful solution of the problem of our country's destiny is still apparently afar off, yet we in this jurisdiction have been singularly favored. Notwithstanding the plains of the south have been alight with the lurid fires of battle, and red-handed slaughter has there reigned supreme, holding high carnival; we have been permitted to pursue unmolested the ways of peace; to sow the seed and reap a bounteous harvest; to keep the varied industrial machinery in constant motion; to buy and sell, come

and go at will, a prosperous people. Were it not that ever and anon we have seen regiments of our brave volunteers passing along our thoroughfares toward the rebellious south; were it not that we have observed very many solemn funeral processions attending to the 'narrow house appointed for all the living,' the mutilated remains of fraters and friends who have fallen in the service of their country; were it not for the maimed and enfeebled discharged soldiers whom we meet here and there; were it not in fine for the battles and rumors of battles whose sad details fill the columns of the public press, we might suppose ourselves to be in the enjoyment of the profoundest peace. We have cause to render thanks to the G. A. O. T. U. in view of the fact that the stern alarms of war have been heard only as *echoes* at our inglesides; and that the gavel of the master everywhere in our jurisdiction has regularly given forth its mystic signals, calling the craft to the celebration of the rites of Masonry, unfearing and secure. We should find in all this material prosperity with which we have been so favored, both as a people and as a fraternity, renewed and weightier reasons for undisguised loyalty 'to the government under which we live.' And while as men and Masons, we mourn over the fraters who have been 'done to death' by the moloch of Rebellion; let us whom important interests keep at home, abate not one jot our love for the dear old flag — 'the ensign of our American nationality — the visible emblem of the sovereignty of the Union; the meteor banner which for many a year has waved over land and sea, a symbol of freedom, the hope of the nations, the glory and pride of the Republic.' In the future as in the past let us give liberally of our substance to the support of the government and its measures. Let us not so sin against humanity as to doubt the issue of the struggle which now shakes the temple of freedom from foundation to star-gemmed dome. Let us sympathise with and applaud our brave

compatriots in the field; and thus strengthen them to address themselves with renewed alacrity to their arduous duties. Less than all this we cannot do and keep our consciences void of offense, and more than this many of us may be called upon to perform ere long. When that time shall come may we do our whole duty as patriot Masons, remembering to whom 'we are taught to apply for strength and wisdom' and with undying faith in the future of our now beleagured republic, let us then cheerfully lay as gifts upon the altar of freedom, 'our lives, our fortunes and our sacred honor.' "

Thus were the high notes of loyalty, of faith in the destiny of the country, and of great sacrifice struck in Masonic sentiment. The sentiment of hesitancy, of fear lest Masonic duty might be overstepped, which had found voice even in Bro. Benton's loyal utterances, had all gone. Henceforth, and until the end of fratricidal strife, there was only heard in Masonic lodges and in the Grand Lodge of Iowa, the stern expression of men who had fought out in their own souls the problems of the times, and knew no paltering in the carrying out of patriotic purpose. In references to the living and the dead there is to be noted an insistence on patriotic duty.

Again in 1864 Grand Master Guilbert's address gives an entire section to "Our Country." Bro. Guilbert was a man of intense feelings and strong expression. He was a born fighter, and his words were earnest and sincere. This historian can not, by any synopsis or transcription give the sentiments of the time as they were voiced by one whose whole soul was actuated by his Masonry and his patriotism. No apology is needed for the extract here given from the annual address:

"Before proceeding as our custom requires, to render a brief account of my stewardship, I cannot refrain from alluding to the gigantic struggle in which we have been for three long years immersed. Masonry requires us to

be 'true to our government and just to our country,' and I am proud of the conspicuous part Iowa Masons have borne in this 'cruel war.' They have rallied around the dear old flag with an enthusiasm that has done as much credit to their heads as to their hearts. A Grand Master, Past Deputy Grand Masters, Past Grand Wardens, other Past Grand Officers, scores of Masters of lodges and companies of brethren, have already entered the service, and have dealt stalwart blows

—" 'for their altars and their fires,
For the green graves of their sires,
God and their native land.'

"Many of them, peace to their ashes, 'sleep their last sleep' in the trenches of Vicksburg and Port Hudson, on the plains of Louisiana and Arkansas, and by the still clear waters of the far Tennessee. Thank God, never has one of them been shot in the back, 'and verily, they shall have their reward.' The turf shall be green above them, and their memory shall be fragrant in the lodges. Many have returned to us maimed but ennobled, and each scar they bear is not only the mute but eloquent witness of 'the faith that is in them,' but is also full of rebuke to the rebel sympathizers at home. Let the heroes be honored as they deserve to be. Let us salute them with a reverence we would not vouchsafe a mere king, for they are ours, and the nation's pride and boast. And now another call has come, and impelled by a sense of duty, which rises above and subordinates every selfish business instinct, your Grand Master and his accomplished Senior Grand Warden go with the large numbers of the Craft who have left their plows in their furrows, have closed their shops, have stopped the wheels of mechanical endeavor, and have rushed to the various places of rendezvous, to swell 'the noble army of martyrs' which will soon be in the field, prepared to emulate the fraters who have done and dared for their country, prepared also, if need be, to yield up

their lives for the success and perpetuation of the noblest government the world has ever seen. Give them, brethren, your aid and counsel. Cheer them with kind words, and, if it be required, with material assistance, and thus do your whole duty as they propose to do theirs."

This address was written in Camp McClellan, at Davenport, and read by the Deputy Grand Master.

In the proceedings for 1864 are three pages giving the names of those who had died in the service of the country. Iowa Masonry mourned for, while it was proud of her sons who had counted life itself as less than triumph of the right, as God gave them to see the right.

It is with relief that we come to the close of the great struggle; to the time when peace followed upon years of battle. Nor can we understand so well what peace meant to those men who had borne the shock unless we give their own words. Grand Master Guilbert was again in the Grand East in 1865, when Grand Lodge met at Marshalltown, and his strong words are even yet alive with meaning. The opening of his address was devoted to national affairs, as follows:

"Forth from the furnace fires of the most terrible internecine struggle of all time, the nation has come, as came Jupiter out of the war with the Titans, endowed with resistless strength and power, with her noble escutcheon cleansed from the plague-spot which has so long polluted it, the republic stands proudly now in the light of God's approving smile, 'redeemed, regenerated, DISENTHRALLED.'

" 'Now is the winter of our discontent
Made glorious summer by *our boys in blue*;
And all the clouds that low'r'd upon the land,
In the deep bosom of the ocean buried.
Now are our brows bound with victorious wreaths,
Our bruised arms hung up for monuments;
Our stern alarms changed to merry meetings;

Our dreadful marches to delightful measures.
Grim-visaged war hath smoothed his wrinkled front,
And now instead of mounting barbed steeds
To fright the souls of fearful adversaries,
He capers nimbly in a lady's chamber
To the lacivious pleasing of a lute.'

"Truly, the cloud has turned a 'silver lining' to the light, but yet like a scintillant diamond in a setting of jet, that 'silver lining' is bordered with the emblems of mourning. Even in the hour of victory while the glad Io! rang over the jubilant north and the *recreated south*, 'there was death in the White House;' the head of the nation — the wise and pure — the clement and faithful president was 'done to death' by the assassin's bullet, and he who was fast becoming the idol of his countrymen, was not! Mournfully sublime was the instantaneous and universal transition from delirious joy to profoundest sorrow. In a moment of time the notes of exultant clarions and the sonorous tenor of the Republic's Te Deum changed into muffled drum beats, and the thrilling baritone of heart-born wailing.

" 'He had borne his faculties so meek, had been
So clear in his great office, that his virtues
Did plead like angels trumpet-tongued, against
The deep damnation of this taking off.'

"Like a wounded hyena in its expiring throes, rebellion struck her last vicious blow at the nation's life, and thereby slew the truest friend the insurgents had. Yet how swift was the punishment the fiendish agent of a fiendish cabal received. And how few there are that mourn because amid retributive physical pangs of the most exquisitely painful character, this modern Judas gave up his worthless life and went to his reward.

"Let every true Mason praise the G. A. O. T. U. that the execrable conspiracy against the government of our

fathers, was in part unsuccessful and that with scarcely a perceptible deviation from her direct course, the gallant ship of state went steadily on, albeit her pilot had fallen at her helm, a victim of one of the most damnable crimes of history. Could any fact more forcefully demonstrate the stability of the republic — more notably evince the protecting care of the Omnipotent — more grandly attest Columbia's title to emblazon on her shield the additional motto ESTO PERPETUA! than that the war-worn ship of state unchecked by that 'sudden sound and shock' which would have precipitated almost any other country into the maelstrom of revolution, pursued her stately voyage, leaving as luminous a wake as ever behind her. God Himself had given her a mission to perform. He knew that

— " 'humanity with all its fears,
With all its hopes of future years,
Was hanging breathless on her fate,'

and in His good providence he saved her harmless from the shock, and capacitated the appalled people soon to see that it

" 'Was of the wave and *not* the rock!'

The helmsman was gone, but as ever 'strong and great,' the glorious ship sailed on! her meteor flag to be sure was at half mast in sorrow for her loss, but in mute yet eloquent attestation of the worth of him who was receiving the sublimest funeral obsequies the world ever saw. And worthy was he of them.

" 'For he won not power with the sword,
  But by the love a nation bore
For him whose very soul was stirr'd
  With love for those he ruled o'er.
With steady stride onward he went,
  The light of great deeds on him beaming;
Up, up Fame's mountain's steep ascent
  Its peak unto; and while around him streaming
Were fruition's banners; from that summit high,
  Like Moses who Pisgah ascended to die —
He sprang from the earth to his home in the sky.

Masons' hands assisted to bear him to the 'equal grave,' Masons' lodges were clad in the emblems of mourning for departed worth, and Masons mingled their laments with those of the nation, which

—" 'around his bier
Are gathered in sorrow and fear
Longing to see of this stroke the end,
And mourning a father and friend!
And their offspring in all coming time,
Shall remember well the ruler brave
And be guided by his star sublime,
And shall make a shrine of his lonely grave!'

"And it was fitting that Masons should thus evince their love of country and their regard for its murdered ruler, who, though he was not a Mason, revered the Order, and was himself composed of the stuff out of which the most capable, the most benignant fraters are made. As with a Mason's eyes I cast a retrospective glance over the memorable scenes which have signalized the wondrous drama, whose last act is now almost ended; I note with joy and intenser affection for our beloved order, the fact that her blessed influences have been unobtrusively apparent throughout. The efficacy of her ties and the potency of her sway, have been acknowledged and obeyed on many a corpse-strewn battle-field, in many a barbarous rebel prison den, and even in 'the imminent deadly breach.' Here and there in the insurrectionary states, those influences helped to sustain loyal men in their attachment to the Union, and gave them power to bear the pitiless persecution to which they were subjected by the demonized traitors who surrounded them. Even in the Sodom of America, whose turpitude and assumption have been so vast and so insolent as to merit the fate of Sodom of old; even *here*, the loyalty begetting influences of Masonry, albeit they had not 'free course,' yet 'ran and were glorified;' and the well-known Masonic author and accomplished Grand Secretary, Albert G. Mackey, and other

Masons less known to fame, remained 'true to their government and just to their country;' true to the impressive injunction they had received aforetime in the lodge, 'not to countenance disloyalty and rebellion,' and they were the center around which rallied a loyal league, of, it is said, 150 men, and this in Charleston! Their connection therewith was a perilous one. Attendance upon its meetings was at the hazard of their lives; yet they did attend, did keep the fires of patriotism and true Masonic love of country, alight upon their altar; and they preserved the dear old flag, to be promptly brought forth and rapturously displayed when the righteously ruined city of their adoption was repossessed by the Union army. Honor to all these men and Masons; their faith was equalled by their patriotism, and both were worthy of imitation, were beautiful to behold, and merit, and should receive reward. Let no brother present say that in these allusions to contemporaneous events, in the which we as Masons, in common with an interested world have such deep and abiding concern, I am, on this occasion, traveling out of my proper thoroughfare. I concede that on the mosaic pavement in subordinate lodge assembled, we do not in general allow questions of a public character to be presented; there we solely cultivate a knowledge of those sacred things, which, carried into the vast arena where has transpired this magnificent conflict between the principles of *right* and *wrong*, have in so many instances toned down its sanguinary hues, or refined its hideous aspects; when, however, the representatives of the order are gathered, as now, in a legislative capacity, to listen to an annual message from the executive of the jurisdiction, I hold it to be 'very meet and proper;' yea, I deem it to be 'the bounden *duty*' of a Grand Master to see to it that the trumpet of the order gives forth no 'uncertain sound.' Loyalty and devotion to country are duties incumbent upon every Mason. So he is taught on the very threshold

of his entrance into the order. So all true Masons believe, and it is this belief which has made them suffer what they have suffered in these troublous times.

"I should despise myself and should be grossly unjust to the noble Masons who have willingly sacrificed life and limb on the altar of their country, did I not on this occasion give expression to the sentiments which have graced with force and directness our conduct during the past battle-filled years. Away then with the whipped-syllabub effeminacy, with the servile dread of an effete chivalry, which seeks to seal the lips of the orators and public men of the order. I have no patience with the one sentiment, or respect for the other. The foreign mutual admirationists who have sought to stir up strife among us, and who have so impudently presumed to nominate Grand Masters for you, may eliminate as much rice-water in the form of critical discharges as seemeth good to them; in view of what I have said, I am too old a Mason and have too much to live for outside of the order, to care for such things. I do not administer the affairs of my office by proxy, albeit it would be much less laborious thus to do, but am responsible for my own utterances and the announcer of my own opinions.

"I very much mistake the temper of the Grand Lodge I now address, if it does not sustain its Grand Master in these matters, and if it does not heartily approve my expression of the faith that is in us; if it do not agree with me, that now when 'God's truth is marching on,' we should be cowards not to follow; and if it does not warmly join me in the following Mason's apostrophe to the representative of American freedom, the hope of the nations to the American flag, which with no stripe polluted, no star erased, floats now over a reconstructed Union, and brightens a world with its significant glories.

SALUTE THE FLAG

"Flag of the Free! mine eyes to thee,
  Turn ever with fondness and pride;
As eyes of a bridegroom turn to greet
  The face of a beauteous bride.
Where'er thy steadfast stars are seen,
  On land or on ocean, they seem
Redolent of Hope as of yore,
  Once the bow of promise did gleam.
Salute the FLAG, the brave old FLAG,
  The FLAG of iridian hue;
We'll fight and die, if needs must be,
  With faith in the 'RED, WHITE and BLUE!'

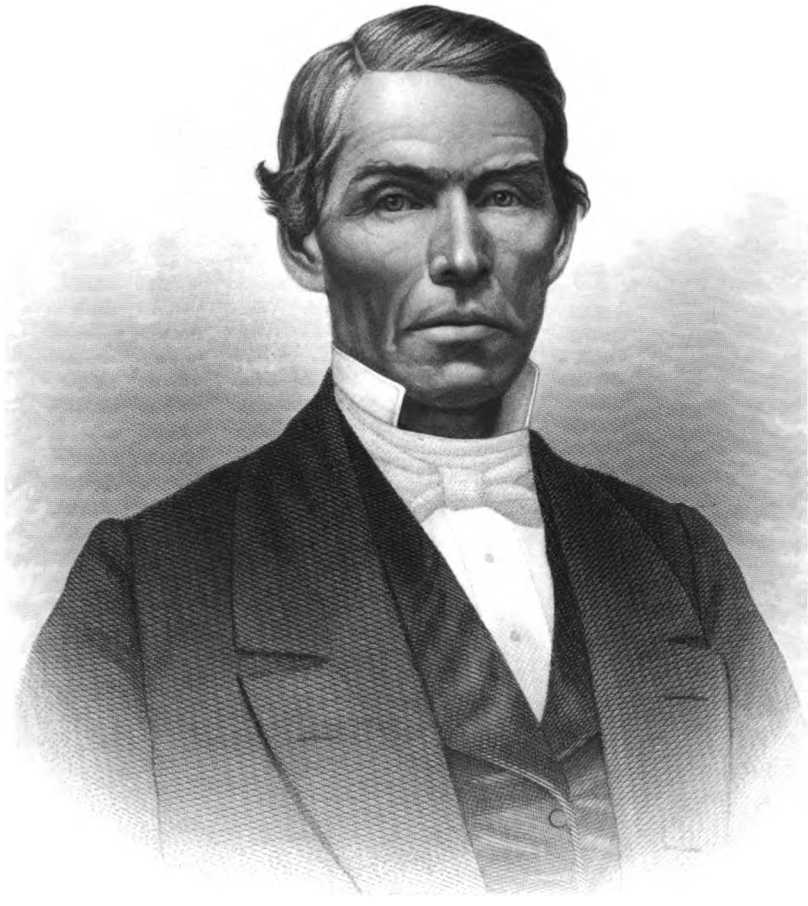
"FLAG of the free! glorious FLAG!
  E'er to see thee cheereth the heart,
As thou wavest from warship's mast,
  Or above the frowning rampart.
Or o'er the hero hosts in blue,
  On some thunderous battlefield;
Sovereignty's emblem e'er thou art;
  Sovereignty, we never will yield!
Salute the FLAG, the proud old FLAG!
  Hurrah! it triumphantly waves;
God send to all its enemies,
  Unknown and retributive graves!

"FLAG of the brave, beautiful FLAG!
  Radiant and graceful art thou;
To the legend thy hues proclaim,
  My manhood doth reverently bow:
Meaneth thy RED, *valor* sublime,
  Of *purity* speaketh thy WHITE;
The BLUE of *truth* reminds us e'er,
  Thy *all* of Faith, Justice and Right.
Salute the FLAG, the FLAG of the free!
  The FLAG of iridian hue,
We'll fight and die, if needs must be
  Still loving the RED, WHITE and BLUE.

"FLAG of the free, beloved flag!
  Banner of our patriot sires;
Fore'er be thou 'full high advanced,'
  Protecting our 'altars and fires.'
E'er may thy legend grand inspire,
  The spirits of liberty's heirs,
To emulate the father's deeds,
  To prove worthy their hopes and prayers!
Salute the FLAG, the FLAG of the brave!
  Our all in its service we'll give;
Ring out Slogan august, ring out —
  LONG, LONG, may the republic live!"

In no other way could this chapter be so well brought to close as by reciting these words. The intensity of warfare had given way to the softer sentiments of peace, but still the patriotic fire burned high in every heart. The great lesson of nationality had been taught. In the fires of strife had been fused the diverse elements of American life, and therefrom had been burned the dross and alloy of false theory. In the great conflict Masonry had taken its part, so far as it could consistently with its abiding mission among men. To its own followers it had emphasized the great lesson of loyalty, while even in shock of battle the claim and duty of brotherhood had been acknowledged. The Grand Lodge of Iowa has no reason to be ashamed of this chapter in its eventful history.

Biographical Sketches



Fraternally yours
Oliver Cook

OLIVER COOK.

OLIVER COCK

First Grand Master of Masons in Iowa (1844-46).

Born November 22, 1808
Died April 11, 1861

In the fifth volume of Proceedings of this Grand Lodge appears a biographical sketch of the first Grand Master of Iowa, done in loving remembrance by the late Grand Secretary T. S. Parvin, and couched in his peculiarly luminous language. Other such sketches followed as the years lengthened and other brethren filled with honor the Grand East. Most of these owed to the same retentive mind and skilled and loving hand the pages which form at once their history and eulogy. It needs no excuse that from these sketches this and the following remembrances of deceased Past Grand Masters have been largely recast. From the published Proceedings only meager facts can be gleaned, though these have been consulted and used to supplement information in certain cases.

A few years ago the writer hereof sought information as to the first Grand Master and for this purpose interviewed Brother Parvin. From the notes then taken the following is reproduced:

"You may say that Oliver Cock, in early life, roamed about a good deal; later settled down to a devout life, and was respected and honored as a man and a Mason. I was present and assisted in the ceremonies when he was entered, passed and raised in old No. 1 at Burlington. Of his election as Grand Master an interesting story could be told (and the story was told to the interviewer). There was some intrigue and wire-pulling, otherwise Ansel Humphreys would and should have had the honor. But while the

method of his election may have caused some regret, the man himself was in every way worthy of the distinction. Brother Cock was not present at the convention of 1844 which elected him, and Grand Lodge adjourned for a week while a man was sent on horseback to Burlington to inform him of his election and request his presence. For this purpose the convention adjourned from the afternoon of January 3d until the 8th of the same month. At this time the Grand Master-elect was present, and his proxy, Brother J. H. McKinney, having withdrawn, Brother Cock took his place as the delegate for Des Moines Lodge No. 1. By this delay all the officers were installed together."

Right here an incident may be mentioned which is of interest as showing a good-natured rivalry for the honor of securing the first dispensation from the newly-created Grand Lodge. Again we use Brother Parvin's own words: "Brother William Abbe, a prominent citizen of Linn County, residing at Marion, having some axe to grind in the legislature, which was then in session, said to me, the newly-elected Grand Secretary, that he proposed to secure the first dispensation issued by the new Grand Lodge for a lodge in his town of Marion. In this, however, he was disappointed, through his own kind and generous act. As I stated before Brother Cock was not present at the convention when elected. As there was only a semi-weekly mail betwen the two cities (Iowa City and Burlington) it became necessary to send for him. Brother Abbe, aforesaid, volunteered to go to Burlington. The convention adjourned for five days for installation and organization. Brother McCleary, taking advantage of this adjournment, sent a special messenger to Wapello to secure the requisite number of signatures for the organization of a lodge at his home. The Grand Lodge was duly organized January 8th, 1844, and the petition of the brethren of Wapello promptly presented to the new Grand Master, who issued his dispensation for Wapello lodge No. 5, with George W. McCleary

as the first Master. Brother Abbe was somewhat disappointed and discouraged, and several weeks passed before he presented his petition, which was duly honored, and a dispensation issued for Marion lodge No. 6, with himself as first Master."

At the time this honor was conferred upon Brother Cock he was a young man and a very young Mason to be chosen for such position. He was born in New York City November 22, 1808. His boyhood, youth and young manhood were spent in Ohio, to which territory his parents removed in 1812. In 1839, one year after the organization of the territory of Iowa, Brother Cock came to Burlington, which was his home until his death in 1861. The first lodge in the new territory was organized at Burlington November 30, 1840. In June following Brother Cock petitioned, was received and given the degrees. We again quote Brother Parvin:

"As a reminiscence of the way of doing business in those early days, we may mention that this petition was received at 'an adjourned meeting.' At the next and each subsequent meeting his name appears as Secretary, though in the records we find no notice of his appointment or election. At the second annual meeting, held June 6, 1842, Brother Cock was elected to succeed Brother H. C. Bennett as Worshipful Master. In the minutes we find the following entry: 'The brethren were called from refreshment to labor for the purpose of conferring the degree of Past Master upon Oliver Cock, previously elected Worshipful Master.' How this was done we do not know, as Brother Bennett, who was the only Past Master, by service, and Brother Frye, the only other Royal Arch Mason, are both deceased, and the records are silent." In 1843, Brother Cock represented his lodge at the session of the Grand Lodge of Missouri, where arrangements were made by the Iowa brethren for the convention which resulted in the organization of the Grand Lodge of Iowa.

From the records of Grand Lodge, which have preserved the written words of the Masonic pioneers, and which exhibit in formal phrase something of their activities in behalf of the fraternity, we must resort for estimate of these men. Now and again the formality of language breaks into expression which reveals peculiarities, ideals, and aspirations and perhaps even what we now may deem follies. We catch a fleeting glimpse of these stalwart men of a past generation as they stride across the brief stage of these annual sessions.

The annual address of Grand Master Cock, delivered at the session of 1845, shows us a Mason most vigorous and earnest, alive to the needs of the young innstitution and with an immense faith in the future. He was a firm believer in education, and advocated the establishment of a fund to establish a home and school for the children of indigent Masons. The public school system was a thing of the future, and our enthusiastic brother could not then discern that the state would make adequate provision for all its youth. Further in this first address he proposed the setting apart of certain funds for the establishment of a Grand Lodge Library. To the credit of these early Iowa Masons be it said that this recommendation was adopted. The first meager contribution was made from the small revenues of the grand body, the first books and periodicals purchased, and the nucleus was formed about which has since been built and has grown the institution which is unique in design, unrivaled in scope and justly celebrated throughout the world of Masonry.

Let the supreme faith of the men in the fraternity and the state speak for itself, as it shows in the closing words of the address: "We are called together for no object of self. Our duty, and I trust our pleasure, is to labor for the general good of the fraternity—to build up and perfect in this young territory an institution which shall endure for ages, scattering broadcast here, as she has in

other lands, innumerable blessings upon millions yet unborn. Keep constantly in view a deep sense of the responsibility resting upon us; forgetting self, let us like true Masons labor for the common welfare. If we disagree as to measures, let us differ as brothers should. Let there be neither heart-burnings, jealousies nor strife among us. If there be emulation, let it be without contention. In short, let us all be inspired with that noble emulation of who can best work and who can best agree." These words are surely applicable to all the times of our Masonic history, and are first in that rich legacy of recorded wisdom which one after another of the Master Craftsmen have added to our common store.

From time to time in the following years we find the name of Oliver Cock appended to important documents and reports, and other indications are given of his continued love and active work for the fraternity. Some of these reports, and especially that presented on the subjects of non-affiliation, work, and prerogatives during the session of 1860 (the year before his death) were presented at periods of unrest or confusion, before the fundamental laws were thoroughly understood and elaborated into Code provisions. Is it any wonder that Grand Master Benton, in his address delivered at the session of 1861, paid eulogistic tribute to the lately deceased distinguished brother? A quotation from this his gifted successor and contemporary, portrays a character which Iowa Masons should always hold in honored remembrance:

"As an exponent of Masonic law he had no superiors and but few equals in this jurisdiction, and the most experienced brothers among us considered it an honor to avail themselves of his counsel.

"It will be remembered that he was one of the most active and useful members of this Grand Body at its last grand communication. We had assembled under peculiar circumstances. Discord had entered our ranks and bid

fair to destroy that harmony for which our deliberations had been previously so noted. No one seemed to appreciate our situation more fully than the good brother whose name heads this paragraph. He was unceasing in his efforts to restore tranquillity, and when the end, so ardently desired by all, and for which he had labored so faithfully, had been attained, and brethren previously alienated in feeling, had embraced each other in fraternal greeting, I shall never forget the expression on his countenance, as the tears of joy trickled profusely down his cheeks. Happy reflections, that on the occasion of his last interview with us as a member of this Grand Lodge, he was permitted to witness so signal a trumph of those noble principles and tenets which he had so long inculcated and practiced.

"He was a devoted Mason and Christian, beloved and esteemed by all who knew him. But few men, engrossed as he was in the active and diversified duties of life and for so long a period, have sustained a reputation so pure and unsullied. His death has deprived society of one of its brightest ornaments, and removed a link from our family circle which can never be replaced."

The resolutions passed by Brother Cock's home lodge (Des Moines, No. 1) at the time of death give added testimony of his virtues. No life is lived in vain, of which the summing up shall give such words of praise and loving remembrance:

"During the many years our beloved brother has been a member of this lodge, in the course of which time he has held important positions here, and the highest in the Grand Lodge of the state, we have at all times and on all occasions found him honorable, faithful and true. We have regarded him almost as the father of our order and a judge in Israel. He was ever zealous in the cause of benevolence and humanity, and in all of his relations in life, as a citizen, husband, father and brother, his integrity and virtues were above reproach, and a worthy example to all."

Brother Parvin's weighing, written years after, when time had adjusted the scales for friendship and memory, must close this brief sketch. "Brother Cock was not a brilliant man, but was one of the most evenly-balanced faculties. He was a kind-hearted, genial brother, of good sense and sound judgment and always practical in his views and the mode of carrying them out, so that he became preeminently a useful man in the fraternity and the community. He was a true and reliable friend—one whose friendship could be learned in the order, and these he practiced in life."

GEORGE WASHINGTON McCLEARY

Grand Master of Masons in Iowa (1846)

Born February 28, 1807, at Warrentown, Ohio
Died February 1, 1873, at Iowa City, Iowa

The biography of the second Grand Master of the Grand Lodge of Iowa could be written with greater fullness were his purely secular and political activities to be considered. As a Mason he flits across the stage, a distinguished figure, it is true, but with brief speaking part and no return. Brother Parvin thus relates the method of his choosing:

"In 1846, at the session in January, he was elected Grand Master. Here historical truth requires the mention of an incident, as a warning to all future generations to keep Masonry distinct and separate from politics and political influences. The facts here related were, at a later day, revealed to us by the chief actor, a prominent senator in the legislature, who afterward filled high places in the state and nation. The Masonic members of the legislature held a caucus and made up what in later days is called a "Slate," or list of officers and elected them over those upon whom the choice of the members would otherwise have fallen, the Grand Secretary (ourself) alone being retained, as our informant said, because 'the caucus feared the politicians could not run the Grand Lodge.' Certain it is that none of them made the attempt, as the Grand Master devolved his duties upon his deputy (afterward Grand Master Hartsock) whose youth and inexperience were inadequate, at that time, to 'run it' well. The Grand Lodge at that session took the initiatory steps, which were con-

G. W. McCleary

GEORGE WASHINGTON McCLEARY.

GRAND MASTER 1846

summated the next year, to remove the Grand Lodge from the capital, using these facts as the cause. We are sure that our brother, who had no hand in the initiation of this step, ever regretted his agency in the consummation thereof, as his good sense rebelled against the unholy alliance sought to be effected between organizations so utterly at variance as politics and Masonry."

The annual address delivered by Grand Master McCleary, at the session of 1847, is very brief and indicates that his time was otherwise occupied. Many new lodges were springing up over the state, yet with one exception, their dispensations were granted by the Deputy Grand Master. Yet, without a doubt, he was imbued with a love and devotion for their mission and permanency. The Grand Lodge was still considering the establishment of an educational institution for the children of deceased members, and the address thus concludes:

"If there is one duty of Masonry which has my regard more than another, it is that which educates the orphans of our deceased brethren. It is my humble prayer to Him who has promised to be a father to the fatherless, that He will prosper our efforts in this cause."

Brother McCleary's Masonic history, previous to his election as Grand Master, is creditable and is thus given:

"Brother McCleary was made a Mason in Steubenville lodge No. 45, at Steubenville, Ohio, on the 5th of October, 1835; and subsequently exalted to the degree of Royal Arch Mason, but when or where, we have not ascertained; we simply know that he was a Royal Arch Mason upon coming to Iowa, and at a later day (March 19, 1843) became one of the petitioners of Iowa City Chapter No. 2, the dispensation for which was granted by Joseph K. Stapleton, of Maryland, D. G. G. H. P.

"On the 10th of January, 1844, the day following the close of the first session of the newly-organized Grand Lodge of Iowa, Brother McCleary was named (in the first

dispensation granted) Master of Wapello lodge, which subsequently became enrolled as No. 5, and was elected its first charter Master, a position which he continued to fill for several years. During the first years of the lodge, its sessions were held in the dwelling of Brother McCleary, no other place so secure being afforded by the small village, from which the Indians and their renowned chief Wapello had retired only a few years before."

Almost immediately after Brother McCleary's removal to the territory of Iowa from his Ohio home in 1839, we find him taking active and effective part in public affairs, and honored by the confidence of his new neighbors. He first made his home at Wapello, Louisa county. The sterling qualities of his character fitted him as a representative of this new community and as such he was chosen to the territorial legislature of 1845. Upon the organization of that body he was elected speaker, and by his tact, wisdom and dignity, filled that important office with honor to himself and to the credit of his constituents. The county then claimed his services, first as recorder and then as probate judge. In 1850 Brother McCleary was elected as secretary of state for the young commonwealth, and was twice re-elected to the same position. This election necessitated his removal to Iowa City, which was until 1858 the capital of the state. Upon his retirement from state office in 1856 he was placed in nomination for county judge and was elected after a sharp campaign. This office was held until 1864, when he was chosen mayor of Iowa City, and successively re-elected for four terms, until the condition of his health imperatively demanded retirement from public labors. In these latter years of office-holding we find his name as one of those most earnest and active in developing the country, and he was especially active in promoting better means of communication over this section of the state.

Of the public integrity and private virtues of this

man, thus honored by his fellows, we cannot improve upon the language nor add to the facts as given by Brother Parvin in a sketch prepared years ago:

"In all those positions of honor and trust which he filled for a quarter of a century, he fully came up to the Jeffersonian standard of 'honesty, faithfulness, and capacity,' which testimony is universally borne by the public he so long and so well served. In these days of recreancy, when *Credit Mobilier* taints so many who have betrayed the people's confidence, such an example stands forth like a beacon of light, which all would do well to follow.

"'A good name is rather to be chosen than great riches.' Our brother left his widow and a large circle of daughters, the 'loving favor' of the former. Without the 'silver and gold,' which he would never touch with unholy hands, their inheritance of poverty is to them richer than had they the fine linen stolen wealth might have purchased.

"Such was the public record of the man who never betrayed nor disgraced a trust given to his keeping. In these days, while the political skies are lurid with the scorching reputations of unfaithful public men, it is good for us all to cherish the memory and recall the record of this good man, gone, who, surrounded by opportunities of peculiar temptation and honorable trial, was true to his God, his fellow-men, and himself." This is the honorable testimony borne by one whose life was one of contemporaneous acquaintance or association with the subject of our sketch.

"In his social and private relations, Judge McCleary was the gentlest and best of men, true to every impulse of friendship, and a model citizen.

"In early manhood he united with the Methodist church, and became a class leader. In faith and doctrines of that church he continued a firm believer, though for many years he 'fell from grace.' About three years before his death he remembered his early vows, confessed his

wanderings, and was received again into the church, and anew consecrated himself to Christ.

"Early in 1869 he was attacked with paralysis, which gradually undermined his health, and under which he finally sank, quietly passing away on the 1st day of February, 1873, surrounded by his wife and daughters (eight), whom he tenderly cared for, and whose watchful care knew no respite.

"So lived and died one who was honored and respected while living, and will be remembered as a man faithful to every trust reposed in him."

LITH A FORNEY

Ansel Humphreys.

ANSEL HUMPHREYS.

VIANT MASTER 1847-49

ANSEL HUMPHREYS

Grand Master of Masons in Iowa (1847-49).

Born June 1, 1792, at Simsbury, Conn.
Died April 21, 1873, at Muscatine, Iowa

The perspective of time reduces the stature of men to real proportion. Some who have loomed large among their fellows, as seen through the incense-clouds of adulation, are but as pigmies or monstrosities to succeeding generations. Others dwarfed by envy of detraction of contemporaries tower head and shoulders above their times when the historian applies his impartial measurement. But again some few fortunate ones, justly estimated in their own day, suffer nothing in the adjustments of succeeding years.

One such as this we find in the personality and memory of Ansel Humphreys, third Grand Master of Iowa Masons. But for a clever piece of wire-pulling in the convention which organized the Grand Lodge, this brother would have been its first presiding officer. He was the logical candidate, had earned the position fairly by his labors and abilities. The successor to Brother Oliver Cock was, as we have seen, thrust upon the Grand Lodge by outside influences. While this is not written in detraction, nor with any desire to take from the fairly earned honors of these other old brethren, yet this statement is necessary for historical accuracy. Brother Parvin's words of eulogy in 1873, are worthy of reproduction, as summing up the judgment of his contemporaries long after the ripples of diverse opinions had settled into the calm of unprejudiced judgment:

"Among the most widely and favorably known of the

distinguished Masons who have zealously and successfully labored in forest, hill and quarry in Iowa, is our late venerable Past Grand Master Humphreys of Muscatine. His name is intimately associated with, and constitutes a great part of, the history of Masonry in this jurisdiction. The impress he has left on it of his vigorous mind and active labors will long remain an example of emulation by the younger brothers of the Grand Lodge and its subordinates. It is to such labors and such men we owe whatever we have attained."

In whatever position where a long line of men succeed to power and influence, there grows insensibly a tradition which finally governs acts and decisions. Each in turn adds to this fructifying mold of the future in proportion to the development of his individuality and the force of his convictions. The influence of one "strong, still man" may serve in after years to balance the vagaries or correct the weakness of a less capable successor. The greatest good fortune of the Grand Lodge of Iowa, its abiding strength, is in the fact that so many strong and splendid men have guided its progress and enriched its traditions.

Ansel Humphreys received the mysteries of Masonry in Village lodge No. 29, at Canton, Conn., in 1818-19. He was immediately pressed into service by his brethren, his capabilities being well known. In 1824 he had achieved to the position of Master and for six successive years was re-elected. Some of these years were troublous times for the fraternity. Fanaticism and politics had made unholy alliance, and the campaign of slander and falsehood now known to us as the Morgan excitement, had roused the ignorant and the disreputable elements against Masonry. Under the leadership of this our honored brother, when so many fell away from their allegiance and quailed before the storm, Village lodge held fast to its vows, continued its work and defied all the vicious assaults of the mob. "Six of its members," says Brother Langridge, "and six

only, renounced their allegiance to Masonry, and published their shame abroad in the anti-Masonic journal, over their own unblushing signatures.

"Upon seeing this shameful publication, Brother Humphreys immediately summoned the members of the lodge in emergent communication, and stated the case to them. He urged that the six members who had thus openly paraded their denunciation of so good an institution be expelled forthwith. The recommendation was unanimously adopted, and the bars were thus shut against the renegades, which have never since been taken down.

"In 1830 and 1831 Brother Humphreys was on the floor, but in 1832 he was again elected Master, and served until some time after his removal, in 1837, to Hartford, it having been his practice, some time after having taken up his residence in that city, to travel to Canton to preside at the regular monthly meeting of his lodge.

"In Hartford, he became acquainted with many of the working Masons, and his skill as a ritualist being speedily discovered,, he was called upon to conduct a school of instruction, and frequently to preside and work. This constant and habitual exercise of his faculties, in the position of teacher or Master of a lodge, in addition to a wonderfully retentive memory, kept him in excellent training until he arrived in Iowa, in 1840."

We cannot do better than to give in the language of the sketches before quoted a statement of Brother Humphreys's participation in the formation of the first lodge in Iowa and the part later taken in the organization of the Grand Lodge:

"Some nine or ten brethren answered the call (published in Bloomington—now Muscatine—announcing a meeting of Masons for the purpose of considering the formation of a lodge) and as a result of this beginning, Iowa lodge No. 42, was formed, under a dispensation from the Deputy Grand Master (Joseph Foster) of the Grand Lodge

of Missouri, on the 4th day of February, 1841, the petitioners being Ansel Humphreys, B. S. Olds, Moses Couch, S. B. Shortridge, Josiah Parvin, B. P. Howland, John Lilly, Jr., Stephen Whicher, Joseph Williams, and T. S. Parvin. Of this lodge, Brother Humphreys was, in the dispensation, appointed Master, which position he held for several consecutive years. Since its organization he occupied its east some fifteen years in all, and presided over the Sons of Light, first and last, nearly, or quite, thirty years.

"When the Grand Lodge of Iowa formed, January, 1844, he presided over the Convention, and drafted the Constitution of the Grand Lodge, which is a model paper of its kind, and has remained almost, if not entirely, unchanged to the present time. Previous to this he had served as District Deputy Grand Master of the Grand Lodge of Missouri, for the district of Iowa, for the years 1841, 1842, and 1843, and during part of that time had represented his lodge in that Grand Lodge. At the formation of the Grand Lodge of Iowa he was appointed Deputy Grand Master, the next year he was elected Senior Grand Warden, and from June 1847 to 1849, he presided as Grand Master. Again, in 1853, he was placed in the Grand East, having served in 1851-52 as Grand Secretary."

Nor can better authority be found nor excuse be needed if from Brother Langridge's loving sketch we draw further that the character and abilities of this father in Masonry may be more clearly understood:

"As a Masonic writer and speaker, Brother Humphreys occupied a commanding position, from the clearness of his reasoning, and the calm weight and accuracy of his logic. The truth of the matter appears to have been his aim, and from the straight path of argument leading to this, he suffered 'neither pride, passion, nor prejudice' to cause him to stray.

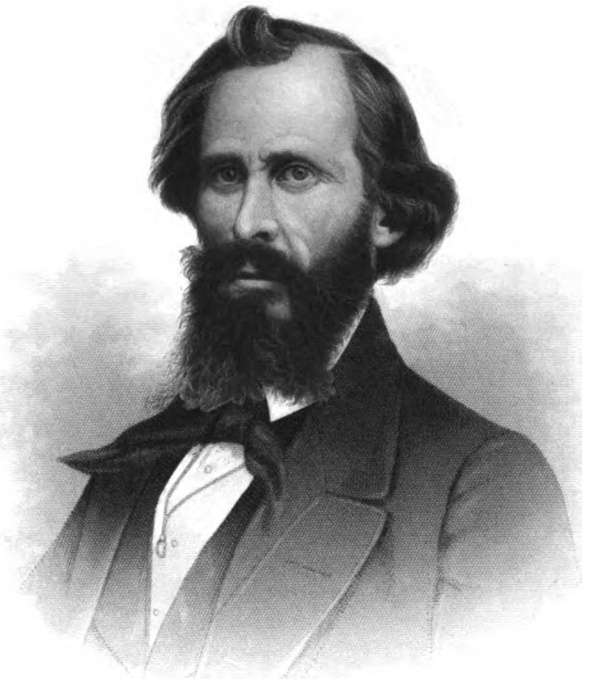
"As a presiding officer, the peculiarities of Brother Humphreys's mind and manner were peculiarly conspicuous.

Firm, but courteous, polite, thoroughly versed in the parliamentary usage, both in general use, and as modified by the peculiarities of our institution, modest, but with a proper sense, both of what is due to and from himself, the most difficult positions only developed his power of governing.

"But it is chiefly in connection with the *Ritual* that his name and fame are associated. Born and made a Mason before the day of reports on *Foreign Correspondence*, which have led, in connection with much that is good, to the open and almost indiscriminate printing of everything in connection with Masonry, and living in a region permeated by the genius of Webb, Gleason, Cross, Barney, and their compeers, and being possessed of a very retentive memory, and much of that zeal which is frequently mistaken by others for ambition, he early acquired, with great correctness, the work, as then taught by the brethren whose names have now become historical among the fraternity."

The present writer, in perusing the journals and other writings of the late Grand Secretary Parvin for purposes of biography, was early impressed with the large part which Brother Humphreys took in the life of the new community and commonwealth. We find him essentially a man of action and the record from which we have quoted so liberally, shows him in the affairs of life to have been a leader of men. About the year 1812, he was enrolled in the militia of his native state, receiving discharges from the service in 1840, with the rank of major general, having filled every grade in the service. Just previous to his departure from the state he was offered and declined the position of adjutant general. In Iowa the newcomer was a welcome and valuable addition to the pioneer, and places of trust and honor were found for him. Thus the years were filled with varied activities, and a life made useful to its utmost. In 1851 Brother Humphreys was appointed United States Commissioner for Iowa, which position was held until the time of his death.

To record, however briefly and imperfectly, the story of a long life well spent is a task which warms the heart. To redeem from forgetfulness some stray facts of such an existence is cause for self-congratulation. To give credit anew to ancient virtues, clean living and stalwart manhood is no mean tribute; however, words may fail in full expression. Heaven send that in the broader, fuller years of Masonry in Iowa, the Grand Lodge may never in its need fail of men like this.



W. N. McLeod

WILLIAM DONALD McCORD

Grand Master of Masons in Iowa (1850-52)

Born December 16, 1811, at Hopkinville, Ky.
Died August 20, 1862, at Plattsmouth, Neb.

The first lodge established in Iowa (Des Moines No. 1) furnished four of the early Grand Masters of Iowa, of which number was the subject of the present sketch. The material at our disposal in this preparation is meager. The late Grand Secretary relates the first appearance of Brother McCord among the pioneer Masons. The eight petitioners who sought dispensation from the Grand Lodge of Missouri for Burlington lodge (chartered as Des Moines lodge No. 1) secured the authorization November 20, 1840. These met on the same day to perfect the organization, and among them were three strange brethren, one of whom was introduced as Brother McCord of Jacksonville, Illinois. An excuse was necessary for the action which followed, as seen in the light of later wisdom, and Brother Parvin continues: "Masonry was in its infancy, and we were not proficient in Masonic jurisprudence. Our single aim was to introduce Masonry into Iowa, and we sinned through ignorance in that we, and not the Grand Master, added to our list the brothers' names, and also the other brothers, Robert Martin, a physician, and David Hammer, a landlord."

But whatever the technical lapse in the method of his entrance into Iowa Masonry, Brother McCord at once proved that no mistake had been made as to his Masonic quality and ability. He was at once elected Secretary, and otherwise served the lodge until in the returns of 1848 we

find him in the East, and during the Grand Lodge session of that year appointed as Deputy Grand Master. His skill as a craftsman and proficiency in the law of the fraternity are further evidenced in these proceedings, and he served upon important committees which had in hand the formulation of principles and the settling of disputed points.

Again we quote: "Again in 1849 he was appointed by Grand Master Humphreys as his deputy. The evidence that he fully met the expectations of his many friends is found in the fact that he was elected Grand Master in 1850, and re-elected without opposition the ensuing year, and we know that here, as in the other positions of honor and trust he had filled, he has ably sustained himself and justified the expectations that had been formed of his executive ability.

"During these years, 1840-50, he, and all his associates in the struggle, not for life but for success, had made proficiency in Masonry, and as Grand Master he well understood the ritual and law demanded of one filling that responsible position. He was courteous, firm and decisive as a presiding officer, and made probably one of the most personally popular Grand Masters we have ever had. Certain it is that his administration was a success, and during his terms Masonry made, if not as rapid, certainly more safe and sure progress than in later years. And to this day all the old Masons ever associate his name with that of his predecessors and successor, with all of whom he was upon the most intimate terms of friendship, and in full accord in his views of Masonry."

Brother McCord was admitted into Iowa Chapter No. 1 at Burlington, February 22, 1844, and exalted in December, 1847. In 1852 he was elected High Priest and upon the organization of the Grand Chapter was appointed Deputy Grand High Priest. His memory is honored in Capitular Masonry and the chapter at Fairfield was named after him.

In 1857 Brother McCord removed from Iowa to Nebraska, and henceforth the record of his life and activities, Masonic and other, is identified with the state beyond the "Big Muddy." Upon the breaking out of the war of the rebellion he resigned his office as sheriff and was appointed major of the First regiment of Nebraska volunteers, later gaining promotion to the lieutenant-colonelcy of the same regiment. In the field he won distinction for bravery, and won honorable mention for gallant services at Donelson and Pittsburg Landing, at the latter of which battles he commanded his regiment. The pressure of private affairs imperatively demanded his presence, and he resigned his commission. His affairs arranged, he had intended to return to the army but resolved to attend the Nebraska State Republican convention at Omaha, which was to convene August 21, 1862.

Again we draw upon our authority for the sad event which followed: "Colonel McCord, with his associate delegates, left Plattsmouth in the steamer Omaha, to attend the convention. In the night of the 20th, while the boat was tied up at St. Mary's Landing, the watchman heard a sudden splash and saw a dark object in the water. Soon after a hat was picked up on the guard which was recognized as belonging to Colonel McCord. Since that time he has not been seen. It is believed that he went out for air, upon the guard of the upper deck, and when leaning forward to recover his hat, lost his balance and was precipitated over the rail into the water."

A splendid and justly-merited tribute to the memory of this upright man, gallant officer and true Mason was adopted by the state convention when intelligence of his untimely death was received.

In the full meridian of his manhood he ceased his labors. Yet the fruition of his toil has been for the fraternity he loved. Loyal to his country, even to the making offer of loyalty's supreme sacrifice; serving God with

humility and life-long devotion; single minded in the search for truth—such is the record of which we have attempted to give brief outline.

J. S. Parvin.

THEODORE SUTTON PARVIN

Grand Master of Masons in Iowa (1852-53)

Born January 15, 1817
Died June 28, 1901

FROM SKETCH BY R. F. GOULD

Theodore Sutton Parvin attained distinction in many walks of life, but possibly of all his titles to fame the most clearly established was his right to take rank as an untiring and almost universal collector. The generality of these collectors are a close-handed sort of folk. Things must be retained or there can be no collection. But Parvin, although so earnest and devoted a collector himself, was always generous and helpful to others engaged in the same work. On more than one occasion he has been known to hand over rare and cherished objects to a brother collector, who seemed to be looking upon them with longing eyes. He was anxious that other state collections besides the one which was the object of his chief solicitude should be kept growing. Neither selfishness nor envy entered into his mental constitution.

To the library of the Davenport Academy of Sciences, the library of the State University, the State Library, the State Historical Society, the State Historical Department, and the Aldrich Collection, he was an open-handed, liberal contributor, and to all but the two last-named, for a longer period than the life-time of a generation.

His memory will be perpetuated in all the directions named. The memories of men stand little chance of preservation unless they are embalmed in printed books which are gathered into public libraries. If memories are not so perpetuated they speedily perish. But in the libraries I have

named the reader in future (and distant) years, will find most precious gifts from the free and ever-generous hand of the patriarch and Nestor of the state. No other resident in Iowa has built for himself so many, or such permanent and abiding monuments; and if (to use the words of Daniel Webster, when speaking of himself,) "the mould shall gather upon his memory," there will be a legion of students of Iowa history—both general and Masonic—to compete for the distinction of scraping the moss from the inscriptions.

Theodore Sutton Parvin was born in Cedarville, Cumberland county, New Jersey, on January 15th, 1817; his death occurred at Cedar Rapids, Iowa, on June 28th, 1901. He had therefore entered upon his 85th year.

When a mere child the boy was afflicted with rheumatism, which from his fifth to his seventeenth year compelled him to walk with crutches, and entailed a permanent lameness. But what to the lad and his friends must have seemed an intolerable affliction, was not without its compensating advantages. Debarred from the usual sports of boyhood and youth he was thrown back on sedentary enjoyments, and thus was begun a course of omnivorous reading which continued throughout life. His memory was also unusually retentive, and habits of order and classification, early formed, made all the treasures of gathered fact and stored sentiment available for the work of later years.

In the fall of 1829, his father and family removed to Cincinnati, then the metropolis of the West. Here, young Parvin, who had exhausted the educational facilities of his native village, at once entered the public schools. His aptitude for acquiring knowledge was so great as to command the high respect of his teacher, who gave him special instruction in the classics, and the higher mathematics, in both of which the youthful scholar excelled. At the closing examination of his course of study, a wealthy gentleman present proposed, first of all to the teacher, and afterwards to the parents, to send the boy to college. The offer was

accepted, and therefore through the kindness of a stranger young Parvin was enabled to pursue in the first instance a classical course, and subsequently to secure a legal education, after which he selected the law as his vocation in life, and in 1837 began the practice of his profession.

In the following year, at the house of a mutual friend in Cincinnati, he met General Robert Lucas, who had retired from the governorship of Ohio, receiving from President Martin Van Buren the appointment of first Governor of the new territory of Iowa. Governor Lucas was at once most favourably impressed with the young man, whom he invited to accompany him to Iowa as his private secretary. The offer was accepted, and Parvin went with the Governor to Burlington, where they arrived in the early summer of 1838.

In the August of the same year, and while still private secretary to Governor Lucas, young Parvin was admitted to practise law in the territorial courts, and in connection with this event an anecdote has been related which is of interest as throwing a sidelight on the men and manners of the time.

Upon his arrival at the then little village of Dubuque, Mr. Parvin repaired at once to the residence of Judge Wilson. On knocking at the door, it was opened by a very young man, a mere boy in appearance. After the first greeting the caller asked: "Is your father at home?" "He is not here," was the reply, "but what do you wish?" "Why, I came to see Judge Wilson." "Well, Sir, I am Judge Wilson. What can I do do for you?" Quickly recovering from his surprise, the other said: "I came to apply for admission to the practice of the law." He was at once and cordially invited to come in. None of the particulars of the examination have come down to us, but when the budding lawyer left the house he carried with him a certificate of admission "to practice in all courts of record in the territory aforesaid."

During the same year (1838) Governor Lucas appointed his young secretary to the position of Territorial Librarian, and the latter was sent to Cincinnati and Philadelphia, where he succeeded in obtaining a valuable collection of books—the nucleus of the present State Library—for which he paid $5,000 in cash. Here, it will be permissible to digress for a moment with the remark, that from the date of his executing the commission with which he had been entrusted in 1838, until the day on which he drew his last breath, Mr. Parvin was the custodian of books, either as State Librarian, Librarian of the University, or as "Castellan" of the imposing structure at Cedar Rapids—where is enshrined the magnificent collection which it was his life's labour to amass, for the instruction and delectation of the Society which had the first place in his thoughts.

The next position to which Mr. Parvin was appointed was that of district attorney for the middle district of Iowa, in the year 1839. In the following year he was elected Secretary of the Territorial Council. From 1847 to 1857 he was Clerk of the United States District Court. In 1840-50 he was County Judge. This was in those days a position of much power and responsibility, as these so-called judges not only exercised all the duties of Surrogates or Probate Judges, but also (with more of real power) discharged most of the functions now exercised by the boards of County Supervisors. They could lay out roads, build bridges or court-houses, and run their counties into almost any depth of indebtedness. Some northwestern counties were more than twenty years paying the debts incurred in the reign of the county judges. The eastern counties happily had little or no difficulty in that direction. Mr. Parvin's administration was both stainless and successful. He was for one term registrar of the State Land Office, 1857-8.

It would almost seem that the activities already enumerated would suffice to fill the entire period of one man's usefulness. But as yet I have only touched on the period

of preparation, and with the aim of following the order in which the subject of this sketch placed the importance of his life's work. The office-holding portion of his career (properly so-called) passed away when he took up the more congenial duties of an educator. In the law he was well skilled, a born fighter, and a splendid advocate. In the arena of politics his zeal was perhaps not always tempered by discretion, and while his language towards political opponents was always forceful, it often lacked the gentle touch which deprives even the most cutting words of a portion of their sting. But it was in the quieter atmosphere of the class-room and in the realms of literature that the best that was in the man was developed into a living force, and this will have an influence upon Iowa schools and Iowa culture long after the memory of "Professor Parvin" shall have faded to merely an honoured name upon the rolls of her teachers.

In 1859 he retired from the State Land Office, and was appointed one of the trustees of the then new Iowa State University, becoming in the following year a member of its faculty. For upwards of twenty years, as founder, regent, curator, librarian, member of the executive committee, or professor of history, he was active in the University life. From 1869 to the date of his death, while no longer officially connected with the University, he continued, nevertheless, to be its firm friend and its constant benefactor. He bestowed upon it valuable collections, and presented it with complete sets of rare works. Day by day he added some benefaction unknown to the world at large, but known to the students and professors there.

The indefatigable zeal displayed by the subject of this memoir as a collector and preserver of books has already been (in part) referred to, and it next becomes my duty to record that he was also a writer of great elegance, accuracy and force. A bibliography, however, of his literary work, even if the files of periodicals for the past sixty years (in

which they are principally contained) were readily accessible, would carry me too far, and necessitate the expansion of what is only designed to be a slight sketch of a remarkable personality, into a formal biography.

I shall restrict myself, therefore, to a survey of his writings as connected with the literature of the Craft, and these are so closely interwoven with the varied stages of his long and distinguished career as a Freemason, that the convenience of the reader will be most effectually ensured by my proceeding in the first instance with a recital of the successive steps by means of which our late brother became, in the commonwealth of Iowa, the foremost representative of our Society.

Theodore Sutton Parvin was raised to the degree of a Master Mason at Cincinnati, Ohio, in 1838. He was a founder of the first lodge (Des Moines, No. 1) in Iowa, 1840; and of the second lodge (Iowa, No. 2) at Muscatine, 1841. In the latter he filled the offices of Senior Deacon, Worshipful Master, and Secretary. At the organization of the Grand Lodge of Iowa, in 1844, he was elected Grand Secretary, and held the office continuously until his decease, with the exception of one year—1852—during which he occupied the station of Grand Master. In his first term as Grand Secretary (1844) he founded the Grand Lodge Library, was appointed Grand Librarian, and held the position without a break during the remainder of his life. He was Grand Master in 1852; Reporter on Foreign Correspondence, 1845-52, 1857, 1859, and 1878-92; and Grand Orator on the celebration of the twentieth anniversary of the Grand Lodge, 1863—again, on the occasion of laying the corner stone of the Library Building at Cedar Rapids, 1884—and lastly, at the commemoration of the fiftieth anniversary of the Grand Lodge, in 1894.

In the other Grand Bodies of his adopted state, which are popularly understood (in the United States) to be linked with Pure and Ancient Freemasonry in what is called

the American Rite, Bro. Parvin also attained the highest rank. He was Grand High Priest of Royal Arch Masons in 1854; Grand Master of Royal and Select Masters (otherwise the Cryptic Rite) in 1860; and Grand Commander of Knights Templar in 1864 and 1865. Of what are styled the "National Grand Bodies," he was also a most distinguished member, and held a high official position in the General Grand Chapter, and Grand Encampment of the United States, as well as in the Ancient and Accepted Scottish Rite (Southern Jurisdiction),—of which he received the 33rd degree, or S.G.I.G., at the hands of the late Albert Pike, in 1859.

The Masonic Library of Iowa is, however, our Bro. Parvin's most enduring monument. To it he gave the best years and the best endeavours of his life. With one poor volume, perhaps the only Masonic work in the state, he began his task, and was privileged to witness the full fruition of his labours. To its shelves in the handsome building at Cedar Rapids, inquiring Craftsmen of the whole world must now resort for certain references which have not been preserved elsewhere. The space devoted to foreign Masonic literature is as well filled as that occupied by publications in the English tongue. The ruling bodies of the Craft in France do not possess (unitedly) as many volumes in their own language as are to be found in the Iowa Collection. The same remark will apply to the German section. No pamphlet bearing however remotely on the history of the Society was of too trivial a character to escape his search, and hardly any work so rare or costly but in some way or other the indefatigable Grand Librarian succeeded in obtaining a copy. Through his timely and persistent efforts the Library of the Grand Lodge was established in its present permanent headquarters at Cedar Rapids in 1885. A fund of some $20,000 had been accumulated and this was wisely devoted to the erection of a large fire-proof Grand Lodge museum and library building.

That Library contains more Masonic books than any other in the world, leaving entirely out of sight the large number of works relating to other secret or oath-bound societies of present or past times. The whole range of Masonry is covered in histories before you, reaching into hundreds, written in all tongues, a very mine of information for members of the Society. Freemasonry in the various nations, and the development of the Craft in the several States, fill book after book, while hundreds of others are devoted to special subjects and incidents from the infancy of Masonry down to the present time.

But it is by no means narrowed down to these specialties. It contains many early books and documents relating to Iowa, with considerable collections in history and general literature, making up a library at once varied and comprehensive, apart altogether from its leading feature. The new and commodious edifice gave our late brother ample room and scope to indulge his inherent proclivity for collecting. It would be a difficult task to attempt to set forth the contents of the building. The Museum has grown so rapidly that more space is necessary for the adequate display of the constantly accumulating materials.

His great undertaking steadily grew in appreciation and popularity. As his plans and purposes became more distinctly understood, so his own hold upon the confidence of the great fraternity annually increased. Year after year he was re-elected Grand Secretary as the unanimous choice of the Grand Lodge. His last election took place when he had only a few days to live, and a committee was sent to carry the news to him on his death bed. Such positions of implicit trust and confidence, continued for more than half a century, seldom come to anyone. To no other citizen of Iowa has been vouchsafed a career so unique, or in a larger measure useful to the state and the people. Never an office-seeker, he was prominent in public life from the time he crossed the Mississippi until he breathed his last.

His life was filled with good works and they live after him.

The literary labours of our late Brother which fall within the scope of these remarks, have their greatest and best exemplar in the Proceedings of the Grand Lodge of Iowa, the whole of which he edited and compiled. In 1859-60 he edited the *Western Freemason*, at Muscatine, and the *Evergreen* at Davenport in 1871-2. He was the editor of the Iowa department of *Gouley's Magazine*, published at St. Louis, in 1873, and the author of *Templarism in the United States*, which forms one of the *Addenda* to the "American Edition" of my own *History of Freemasonry*.

For a quarter of a century, with intervals, he prepared the reports on correspondence for the Grand Lodge; and for one year those of the Grand Chapter and Grand Commandery. Among all the Knights of the Round Table, none bore a loftier crest, or wielded a more incisive pen, than the patriarch of Iowa Freemasonry, a passing glance at whose achievements as a Craftsman is all that I can attempt to give in the space which has been assigned for the present article.

In addition, however, to his labours as Reporter on Correspondence, which extended over a period of twenty-five years, there were many other channels in which his mental activity found a vent. The annual Proceedings of the Grand Lodge were invariably enriched by his admirable biographies of eminent Freemasons, of all countries, who had passed away during the preceding year.

But perhaps the greatest attraction of all for the reader —general or select—in the shapely "Annual" of the Grand Lodge, lay in the Report of the Grand Librarian, of which the one last presented (1901) was the fifty-second. These were in all cases beautifully written essays, and the reader was often at a loss, whether to be most charmed with the style of the writer, the masterly manner in which he spread

out his facts, or the dexterity and tact with which he brought home to the intelligence of his Grand Lodge, the good results that would accrue from a continuance of its support to him, during the further carrying out of the object that was dearest to his heart.

In May, 1843, Dr. Parvin was united in marriage to Miss Agnes McCully, whose death a few years ago brought a burden of sorrow from which he never fully recovered. He is survived by three sons, Newton R., for many years his deputy, and now his successor in office as Grand Secretary; Theodore W., and Frederick O., who are engaged in railroad and mining engineering in Mexico; and one daughter, Mrs. J. Walter Lee, of Chicago. A beautiful memorial window in Close Hall commemorates a daughter who died some years ago.

To such men death comes in gentle guise, as comes the evening to one weary. The valley of the shadow is haunted with no regrets. There are no spectres of neglected opportunities, nor accusing voices raised by memories of departed days.

And thus, when there was no longer any hope for recovery—the patient simply waiting for the end—the spirit of Theodore Sutton Parvin went forth from the bed of pain to retrace the pathway of his life. He heard long-stilled voices whispering to him from out of the shadows of the dead years; called forth from grass-bound graves the friends of long ago, and in that blessed borderland, where soul meets soul and there is neither past nor future, he dwelt until the summons came.

From all over the country, from individuals prominent in every walk in life, who had learned to admire and respect the dead man; from those who valued him for his learning or had proven his qualities of head and heart in fraternal gathering; from those who represented the great Masonic bodies of the whole continent, quick wires brought tender messages of sympathy and words of appreciation.

Then without outward show, but with a following of those who had shared to some extent in his labours, and who could perhaps best understand the value of his work, the body of Theodore Sutton Parvin was borne from the Library at Cedar Rapids that it might have interment at the cemetery of Iowa City among old friends and beside those of his own family who had preceded him to the silent shore.

JAMES LATIMUS HOGIN

Grand Master of Masons in Iowa (1854-55)

Born March 7, 1801, in Kent County, Delaware
Died December 17, 1876, at Sigourney, Iowa

If it were within the skill of the present writer to give to the brethren of Iowa sketches of these ancient worthies as they appear to his mind's eye, the result would be interesting and valuable. That the real work falls far short of the ideal is unfortunate both for writer and reader. Yet within the limits of a few pages it were only genius which might depict in words the portraiture of men long since dead. The commonplace chronicler can only hope that some dim semblance of the once familiar faces may reappear and that the blurred likeness may not prove unacceptable until a master's hand shall fill the gallery with works of beauty.

In the biographical sketch of Grand Master Hogin appended to the volume of Proceedings for 1877, and written by the late Grand Secretary Parvin we have a wealth of kindly reminiscence which is invaluable to whoever would appreciate the lovable character of both these brethren. Yet even this previous biographer, with his years of personal acquaintance and intimate friendship, is forced to confess that the data at his command is brief. With that rare modesty of true worth which seeks self-effacement, this distinguished brother sought rather to be remembered by work accomplished than by recital of purely personal matters.

The nature and value of Brother Hogin's Masonic caliber and achievements may be judged by the unusual

J. L. Hogin

distinction of being elected Grand Master of Masons in two jurisdictions—in Indiana in 1836 and in Iowa in 1854. His initiation into the mysteries of the fraternity dated from 1822 in Harmony lodge No. 11, at Brookville, Indiana, in which lodge he later served as Master for two years. In 1833 Brother Hogin was one of the petitioners for a lodge at Indianapolis, where a former charter had been forfeited and Masonry was at low ebb. Of the body thus organized he became a member and for years was its Master. In 1836 he was elected to the Grand East. The records of the Grand Lodge of Indiana show him to have been an excellent and painstaking officer, and his term of office in that jurisdiction was productive of much good. His activity is shown by his work in establishing and fostering a new lodge at Danville, Indiana, to which town he removed from Indianapolis, of which lodge he was the first Master, retaining that office for three years.

As was to be expected with one so eminent in the fraternity, upon Brother Hogin's removal to Iowa in 1850 he became at once identified with those who were laying the Masonic foundation in new soil. In 1851 we find his name, with those of six others, as petitioners for dispensation for a lodge at Sigourney. At the insistence of his brethren, and in recognition of Brother Hogin's past service and honors, the organization was given title of Hogin lodge and was chartered as No. 32 on the Grand Lodge list. In 1852, under the Grand Mastership of Brother Parvin, the subject of our sketch was appointed Deputy Grand Master. So acceptable were his services, and so comprehensive his knowledge of Masonic subjects that at the session of 1854 he was elected Grand Master.

From the period of his emigration to Iowa to his death Brother Hogin resided at Sigourney and among his fellow-citizens enjoyed the respect and reputation which is inspired by and results from a life well spent. As previously mentioned Brother Hogin shrank from public notice or

commendation, yet the abilities of the quiet, unassuming man were known and recognized. In 1854 he was elected state senator from Keokuk county, and for two terms served his constituency faithfully and well. The late Grand Secretary attributes to Brother Hogin the successful issue of Governor Grimes's project for a geological survey of the state, and gives him due honor for such important action.

But it was in the home and in the close circle of intimate friends that the good qualities of this brother showed to greatest advantage. Those who yet remember his kindliness of manner and disposition, who were admitted to some degree of intimacy with him, tell of rare homely virtues which endeared the patriarch to his fellows.

Brother Hogin was admitted and exalted as a Royal Arch Mason in McMillan Chapter No. 2, of Cincinnati, in the summer of 1836, while on a business trip to that city, where he had many Masonic acquaintances of distinction. In the fall of the same year he received the degree of Royal and Select Master in Cincinnati Council No. 1, and in 1848 was knighted in Roper Encampment No. 1 (Commanderies until 1865 being thus known) at Indianapolis. He was one of the charter members of De Molay Commandery No. 1, at Muscatine. For these facts the writer is indebted to Brother Parvin's sketch, the closing paragraphs of which follow:

"James L. Hogin was one of nature's noblemen. Living an upright and honorable life, he impressed his character upon all around him, and did much to build up the town and county in which he cast his lot for life, and today many rise up and call him blessed in their recollections of pleasing memories of his intercourse with them. He was of fine form, grave and dignified in manner, as became the presiding officer of a body of intelligent and thoughtful men.

"In all the relations of life Brother Hogin was a true man, a perfect gentleman, a Mason without guile. A busi-

ness partner of his writes me that 'For forty years, as a merchant, whether rich or poor, his word was as good as his bond, and his bond as good as gold.' So he lived and died, and no regretful memories clouded his parting hours.

"In the home of a son he forgot the world of care and the battle of life, which had furrowed his earlier years, and drawn closely around the hearths of children and grandchildren, and in their loved presence awaited the hour when he should be summoned to meet his beloved partner in the mansions of rest. The hour came in peace and quiet, and 'the spirit ascended to God Who gave it.' "

AYLETT RAINS COTTON

Grand Master of Masons in Iowa (1855)

Born November 29, 1826, at Austintown, Ohio

John Cotton, the distinguished Boston preacher and patriarch of New England, was the son of Roland Cotton, a celebrated lawyer of Derby, on the river Derwent, in England, at which place the former was born, December 4, 1585, graduated with the highest honors at Trinity College, Cambridge, was called the Xenophon of the University, was settled as minister at Boston in Lincolnshire, and finally, becoming a Puritan, emigrated to New England, landing on the 3d day of September, 1633, at Boston, Mass., which city had been named in his honor after the Boston in England, where he had spent the first year of his ministerial life.

Aylett Rains Cotton, the subject of this sketch, is of the sixth generation from the Boston preacher, being the son of the late John Cotton of DeWitt, Iowa, who was born at Plymouth, Mass., on the 31st day of December, A. D., 1791, and moved at the beginning of the present century to near Marietta, Ohio, with his father, John Cotton (grandfather of Aylett Rains), and thence, in the year 1809, to Austintown, Ohio, where Aylett Rains was born on the 29th day of November, A. D., 1826, and where he lived and worked on his father's farm, carried on in connection with mercantile business. The latter business proving unsuccessful, necessitated, in 1843, the sale of the farm for the payment of debts, which were discharged in full, but left the father with limited means, and threw the son upon his own resources. In 1842 and 1843, he attended Cottage

Fraternally yours
Aylett R Boston

Hill Academy, at Berlin, Ohio, during which time he taught some classes, thereby defraying a portion of his expenses. In the winter of 1843 and 1844 he taught school at Berlin, and gave his earnings to his father.

In April, 1844, at the age of seventeen, he emigrated with his father and family, from Ohio, to the then territory of Iowa, going down the Ohio and up the Mississippi, landing at Davenport, May 5, 1844; remained there until June following, when they moved to DeWitt, in Clinton county, where he assisted his father in opening a new farm.

In October, 1844, he set out for himself, and returned to Ohio, where he taught school the following winter near Youngstown, and attended Allegheny College, Meadville, Pa., the next summer, and in November, 1845, after borrowing the necessary means of a friend, he went to Tennessee, and there remained until August, 1847, teaching at Union Academy, near White Hall, Fayette county. He had always been a hard student, and here he was so successful as a teacher, that it resulted in placing him on an independent financial footing, which pecuniary independence he has ever since maintained, through speculative excitements and financial depressions.

He returned to Iowa in September, 1847, read law with the late Hon. Ebenezer Cook of Davenport, was admitted to the bar, May 8, 1848, in the Clinton County District Court, after an examination by Hon. James Grant, district judge, who was so kind as to obtain, upon his own examination, the necessary license from Justices S. C. Hastings and Geo. Greene of the Supreme Court of Iowa.

He became one of the "Forty-niners" of the Golden State, for his love of adventure led him across the plains with an ox team in 1849, to California, where he met with moderate success as a miner, until December, 1850, when he left for Iowa, returning by the Panama route, and arriving in April, 1851.

Four months thereafter he made his first campaign

as a political candidate, being elected, on the Democratic ticket, county judge of Clinton county, Iowa, August 2, 1851, for the term of four years. At that time, among the duties of the office was included that of managing the financial affairs of the county. He succeeded in bringing the county securities from a much depreciated state to par. April 16, 1853, he resigned the office to give his full attention to the practice of law. August 20, 1853, he was appointed prosecuting attorney for Clinton county, and served one year. In 1854 he ran for state representative and was defeated. In 1855 he ran for district judge and was defeated.

He removed to Lyons, Iowa, in November, 1854, and formed a law partnership with Hon. W. E. Leffingwell, subsequently twice his opponent for Congress, and afterwards, in 1856, he became a partner in law with Hon. L. A. Ellis, now district attorney of the 7th judicial district, and his brother, Hon. D. W. Ellis, now circuit judge of the same judicial district; and in 1869, with the writer of this article, with whom he still continues. He was mayor of Lyons City from December, 1855, until April, 1857. He was elected a delegate from Clinton county to the convention of 1857, to amend the state constitution. He applied himself closely to the practice of the law, becoming one of Iowa's best practitioners, making for himself a legal reputation equalled by but few in the state.

In 1867, the Republican convention of Clinton county (he having acted with that party from the time of Abraham Lincoln's first nomination to the Presidency) tendered him the nomination for representative to the Twelfth General Assembly. He was elected, and made chairman of the judiciary committee. In 1869 he was re-elected to the Thirteenth General Assembly, and was speaker of the House. As speaker, he gave the decisive vote, April 8, 1870, that secured the passing of the bill for an Act to provide a State Capitol. When the roll call had been con-

cluded except the name of the speaker, there were only fifty votes in its favor, one less than required by the constitution of Iowa. He made the vote 51, and thus was brought to a successful conclusion, the earnest and protracted effort that had been made during that session and the session of the 12th Assembly to obtain the enacting of a law authorizing the building of a State Capitol. One member who had privately stated that he would not support the bill if its adoption would stand on his vote, and did vote no on the roll call, when he saw that the bill would pass, arose before the vote was announced and changed his vote, making the record stand 52 votes for the bill. In January, 1871, he resigned his offices of representative and speaker, having been elected, in October, 1870, representative in the 42d Congress from the Second Congressional District of Iowa, and in 1872 he was re-elected to the 43d Congress.

During the second session of the 42d Congress Judge Cotton made an able and exhaustive speech on the subject of the tariff, taking ground against a high protective tariff, for which he won many commendations. During the last session he introduced and carried through the important measure of extending the letter carrier system to cities of twenty thousand inhabitants.

The four years he was in Congress he was one of the Committee on the District of Columbia. That was during the administration of the affairs of the District by Governor Alexander Shepard when many improvements were being made in Washington which required action in Congress. The subject of this sketch acted as chairman of that committee much of the 43d Congress.

The farmers of Clinton county did him the honor, in the years 1862, 1863, 1864, and 1866, to make him the executive officer of their Agricultural Society, by electing him as president.

He returned to California in 1883, and has ever since

resided in San Francisco, and been actively engaged in practicing law.

He joined the Society of California Pioneers, the membership being limited to those who were in California as early as 1849. He was its president one year and a director twelve years.

His Masonic history commences June 11, 1851, when he was initiated in St. John's lodge No. 19, at Lyons, Iowa, and was passed and raised September 10, 1851, in the same lodge. November 22, 1851, he demitted for the purpose of joining the brethren at DeWitt, Iowa, where he then resided, in forming a new lodge at the latter place. A dispensation was accordingly obtained, and the first communication held thereunder, January 8, 1852, he being present and acting as Senior Deacon, in which position he served until succeeded by officers elected under the charter, December 24, 1852; at the first election of DeWitt lodge No. 34, under charter, he was elected Senior Warden, and as such represented that lodge in the communication of the Grand Lodge held at Muscatine, in 1853. He served in the Grand Lodge as Chairman of the Committee on Credentials, and was appointed, by Grand Master Humphreys, Grand Pursuivant. He was elected Worshipful Master of DeWitt lodge, June 17, 1853, and installed September 16th; represented that lodge at the Grand Lodge at Mount Pleasant, 1854, where he was elected Junior Grand Warden. He had been previously re-elected Master of the DeWitt Lodge, but, being disqualified by holding the position of Junior Grand Warden, he did not serve. October 14, 1854, in Washington Chapter No. 4, at Muscatine, he was exalted to the degree of Royal Arch, T. S. Parvin, High Priest. Grand Master Hogin not being in attendance at the Grand Lodge at Keosauqua, in 1855, Senior Grand Warden Williams occupied the East, and Junior Grand Warden Cotton the West. At

this communication the subject of this sketch, then aged twenty-eight years, was elected Grand Master.

In accordance with the then custom, he visited personally many of the lodges throughout the state. The order was prosperous during the Masonic year, and dispensations were granted to twenty-three new lodges. It became the duty of Grand Master Cotton to take possession of the charter of St. John's lodge No. 19, in which he was made a Mason, the Grand Lodge having declared the charter revoked. The next annual Grand Communication he was unable to attend, and in the Address which he forwarded he made known his inability to further serve as Grand Master. June 11, 1855, in council at Muscatine, he received the degrees of Royal and Select Masters, and on the following day he was knighted in De Molay Commandery, T. S. Parvin, Eminent Commander.

After he moved to Lyons, he transferred his membership from DeWitt lodge to Lyons lodge No. 93, which he served as Master from 1862 to 1866. As a testimonial, the members of Lyons lodge, through Bro. Wm. W. Sanborn, on the 23d day of March, 1867, presented him with an elegant gold-headed cane, appropriately inscribed. During the 19th, 20th and 22d days of April, 1870, he received the Scottish Rite Degrees up to the 32d in the Scottish Rite bodies at Lyons, Iowa.

The 33d degree of the Scottish Rite was conferred upon him in 1884, at San Francisco.

Being a life member of the Grand Lodge of Iowa, he has continued his membership in Lyons lodge No. 93.

JOHN FLETCHER SANFORD

Grand Master of Masons in Iowa (1856-58)

Born April 13, 1823, at Chillicothe, Ohio
Died August 1, 1874, at Keokuk, Iowa

Some men there have been who have filled the position of Grand Master and have left behind the flavor of scholarship and literary skill to grace the seat so worthily occupied. The papers of these men even now preserve the qualities of learning and rhetorical finish which made them noted and acceptable in their time. Pre-eminent among those whose written words have in them yet the lingering strength and sweetness of their times is the subject of our sketch. Whether as chairman of the Committee of Correspondence in the Grand Lodge, as member of other important committees or as chief executive of the fraternity in the state his papers have all the polish of a finished scholar and the incisive keenness of a man of affairs.

Brother Sanford was born at Chillicothe, Ohio, April 13, 1823. Early in life he chose his profession—that of medicine—and to it devoted the time of ardent youth and persevering manhood and the talent of an ambitious and retentive individuality. Under the eager spur of desire he pressed beyond his fellows in the theory and practice of his profession and his emigration to Iowa in 1841 brought into the territory a notable accession.

The physicians of the state and in fact the whole people owe him a debt of gratitude for the part taken in moving for the establishment of a medical department in the state university. This institution was later elaborated, largely through Brother Sanford's efforts, and removed to

Jno. F. Sanford

Keokuk, where it flourished for some time. He also published a medical journal, which at once took high rank because of the critical and editorial ability displayed.

His Masonic history shows him to have been a master of craft and skill. In 1849 he was raised as a member of Farmington lodge No. 9 (now extinct). In the dispensation granted to Hardin lodge of Keokuk Brother Sanford was named as Senior Warden. His appearance in Grand Lodge at the session of 1852 gave him his opportunity, and his abilities were at once pressed into the service of his brethren. His Masonic ideals were high, and we have record of a resolution presented by him for appointment of a committee to perfect and present the details of a plan of organization for a "Masonic Institute of Learning." From the report of this committee of which he was the chairman, we quote the following:

"The forms of Masonry alone will not maintain a vigorous existence; neither can it be claimed that the social condition of the human race, as it respects our relation to each other in any of the pursuits of life, presents the same necessity for its maintenance in the world now as it once did. Its principles are the most beautiful which can find a resting place in the human breast; its theory is pure and leads the mind heavenward. Yet without some results which will meet the wants of the present age, it will prove like the beautiful and enchanting mirage of the desert, which lures the pilgrim only to its sultry bosom."

At the Grand Lodge session of 1855 Brother Sanford was elected Junior Grand Warden, and presented the report on Foreign Correspondence. Like all else that the proceedings have preserved to us of his writings this report is clear-cut and genially critical, the language beautiful and the sentiment lofty.

In 1856 Brother Sanford was elected to the Grand East. Grand Master Cotton being absent, election was held early in the session and he thus presided over the de-

liberation of the Grand Body. In 1857 there was no opposition to his re-election. His conception of the high office and its duties caused him to mark out and follow a path which redounded to the benefit of the craft. From the sketch prepared by Grand Secretary Parvin (Proceedings of 1875) we subjoin the following eulogistic estimate of Brother Sanford:

"As a Grand Master he may be written down as the model Grand Master of Iowa. Superior as a presiding officer to any who has ever wielded our gavel; ever ready, prompt, and graceful, he was master of the position. More eloquent than any of his associates in office, and only equalled as a speaker by the Hon. John A. Kasson, Grand Orator for 1869. As a writer he was graceful and polished, and wielded the pen of a ready writer. His addresses, whether as Grand Master, Grand Orator, or upon the spur of the occasion, were just the thing for the time and place. His judgment was sound and correct, though he always decided impromptu, and such was the accuracy of his intuitions that no one of his decisions was ever overruled.

"As a ritualist, Past Grand Master Sanford was an intelligent, skillful worker of the old school. He was not vain of his own abiities, but held that 'there is beauty and science enough connected with the institution of Masonry to chasten the pride and subdue the vanity of any man, no matter how versatile in its solemn mysteries.' With these veiws he ever discarded all 'theatrical gesticulations and rhetorical flourish and abhored the introduction of levity in our solem ceremonies.' He was ever wedded 'to the forms of Masonry, to the exclusion of that higher reverence for its spirit, which every Mason should cultivate.' 'Were it in my power' he said in his Annual Address, 'to confer upon my brethren of this jurisdiction the greatest blessing to be realized from our fraternal system, I would, without hesitation, excite in their minds a true conception of the internal philosophy of Masonry, by the aid of which they

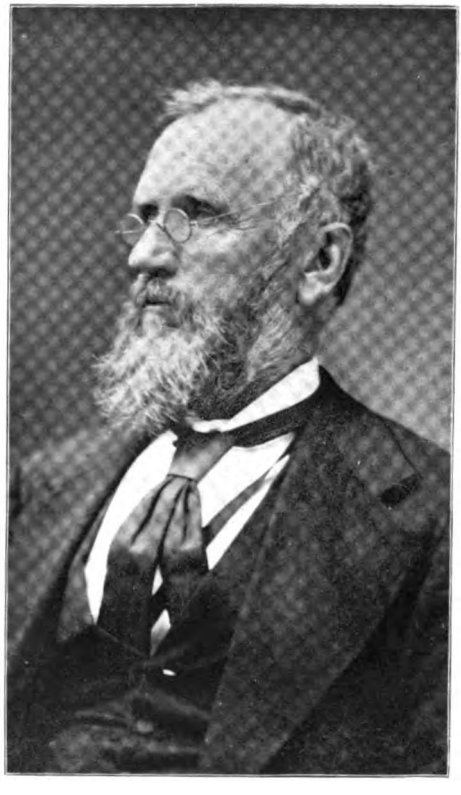
can obtain truer and better views of the principles of its construction, than any combination of mere forms can give. I would employ this language of art, only as a means of laying upon the soul the inspiration of nature's gentle voice, which impels us with "enthusiasm from truth to truth" until the whole science of Masonry spreads out in new and sublime form, adorning the paths of life and cheering the prospect of death.' "

JAMES RUSH HARTSOCK

Grand Master of Masons of Iowa (1858-59)

Born May 15, 1818, in Washington County, Pa.
Died March 10, 1894, at Iowa City, Iowa

The early Grand Masters in Iowa found the high position far from being a sinecure. It required a strenuous man and one filled with Masonic love and zeal to act well the part in pioneer times. The field was broad and ripe unto the harvest, while the laborers were few. The data available for the present sketch is meager—because after-events were untoward and sad and no other Masonic hand has before essayed. Yet it must in truth be said that among the ardent workers of his time none entered more earnestly upon the task than James R. Hartsock. In the report which he made as Grand Master, at the session of 1859, we find that of the 147 lodges in the jurisdiction, he had during his term of office visited 116. The amount of work this entailed can be appreciated when one considers the means or rather lack of communication of the times and the scattered situation of the early lodges. Nor were these visitations mere matter of ceremony. In every lodge the Grand Master exemplified the work in the several degrees, examined the books, looked into the state of the finances, and the manner of keeping minutes. He gave instruction, counsel or reproof, as occasion demanded, and came into Grand Lodge to account for his stewardship with a thorough comprehension of the condition, needs and prospects of Masonry in all the state. Uniform ritualistic work was a burning question in those days. The Masonry of Iowa was cosmopolitan. Its membership was recruited from all



JAMES RUSH HARTSOCK
Grand Master 1858-59

the eastern states, and every variation existed in the struggling lodges. Grand Master Hartsock threw himself into this work with an enthusiastic desire to create and preserve a standard. While the particular form which he adopted has been dropped for that deemed more reliable and nearer to the original, yet his efforts to make Iowa Masonry homogeneous have had much to do with subsequent success along this line.

It is perhaps true that the Grand Master attempted to cover too much ground and to center in himself the duties of all the other officers, but the fault was pardonable. Other and later eccentricities and transgressions were not to be so easily forgiven.

James Rush Hartsock removed from Pennsylvania to Iowa May 5, 1838, and settled in Iowa City in December, 1842. In April, 1861, he was appointed postmaster at Iowa City by President Lincoln. At the expiration of six years he was removed for political reasons, but again received the appointment after the election of President Grant, and held the same until 1872. He was for many years active in state and national politics. When the slavery question disrupted the Democratic party of that day the subject of our sketch was among those most prominent in the organization of the Republican party. At the session of the General Assembly of 1858, Mr. Hartsock was chosen sergeant-at-arms of the senate, this being the first legislature which met in the new Capitol at Des Moines. He had served also as mayor of Iowa City.

It is sad to contemplate a career which opened so full of promise and which carried to the heights of honor in the fraternity, yet about the close of which were clouds and darkness. To the dead the voice of praise or blame are alike indifferent. For the work which this erstwhile brother did for Masonry let him have all honor; for that which brought criticism or reproach let it lie with him in the unbroken silence.

THOMAS HART BENTON

Grand Master of Masons in Iowa, (1860-62)

Born September 5, 1816, in Williamson Co., Tenn.
Died April 10, 1879, at St. Louis, Mo.

By some wise if unconscious adaptation of men to the times Masonry in Iowa has largely benefited. The first Grand Masters were of the strenuous type—ardent workers, yet ruder craftsmen. These laid the foundation, strong, broad and deep. The chiseled ashlars were for a later generation to produce and fit in place to be seen of men. With the election of Brother Benton at the session of 1860 begins a long list of those distinguished for culture, learning and dignity. There was thereafter a more careful attention to literary style and finish in annual addresses and a nice discrimination in questions of law or controversy. Brother Benton came of a noted family, and opportunities for intellectual improvement were easily within his reach. He was nephew and namesake of a famous ante-bellum senator from Missouri. His father, Samuel Benton, was also well known and honored, at one time representing a Texas district in the national Congress. In a home atmosphere of energy and intelligence the boy ripened to manhood. A careful education along classical and literary lines completed mental development.

In April, 1839, the young man removed to Iowa, first settling at Dubuque. Here he turned his natural talents and acquired learning to immediate use, opening a school. Of his work as a pedagogue Brother Parvin says: "He thus laid the foundation for that educational success for the founding and building of which Iowa is the more in-

Yours Truly
Thomas H Benton Jr.

debted to him than to any other man—a debt of gratitude she owes to his memory." His abilities gained recognition and in 1848 he was elected state superintendent of public instruction, which necessitated his removal to the state capital, then at Iowa City. To this office he was re-elected, serving for a period of six years. His skill as an organizer made itself manifest and the public school system of Iowa was under his administration placed upon the broad and enduring basis which has since served so wonderfully for its development. Brother Benton declined to again become a candidate for the office and for a few years sought other fields of activity. But one of the recurrent periods of financial disaster—that of 1857—which brought stringency to the new country and ruin to thousands, numbered Brother Benton among its victims. In 1858 he assumed the duties of secretary of the state board of education, and still more closely and directly than before was identified with and controlled the public school system of the state. This new office created its incumbent president of the board of trustees of the State University, then a struggling and hard-pressed institution. "With him," said Brother Parvin, "I had the honor and pleasure of serving on this board, and subsequently in the faculty of this institution, where, as in the Grand Lodge, I learned to know him better and love him more for his great services and goodness of heart—as tender and loving as a woman's."

The period of civil war came while our honored brother was thus engaged. To the call for loyal men he made response and in 1862 was commissioned colonel of the Twenty-ninth Iowa Infantry by Governor Kirkwood. For three years he served in the field, and in October, 1865, was mustered out, with the brevet rank of brigadier general. In 1866, while residing at Marshalltown, Brother Benton received appointment as United States revenue collector for the Sixth district and held the position until the close of President Johnson's term of office. After the death of

his wife in 1869, Brother Benton removed to Cedar Rapids, where for several years he served as auditor for the B., C. R. & N. Ry. Failing health finally compelled his retirement from the active business of life, and he removed to St. Louis, where surrounded by those he loved, patient in suffering, he awaited the inevitable end. His earthly remains were given honored and fraternal interment at Marshalltown.

Brother Benton's Masonic history presents but few episodes, yet it is one upon which the biographer might love to dwell because of its evidences of high-souled devotion to the principles of the fraternity, and because of its characteristics, of prudence, good judgment, justice and wise conservatism. He was raised in Iowa City lodge No. 4—that mother of Grand Masters—July 16, 1849. He was later a charter member of Bluff City lodge No. 71 at Council Bluffs. In 1858 he first appeared in Grand Lodge, and was given place on important committees. His qualities of head and heart were well known and appreciated and in 1859 he was appointed Deputy Grand Master, the next year bringing the crowning honor of the Grand East.

Of his administration as Grand Master Brother Parvin has left of record that it was, "From the first to the end, a grand success, from the fact that he possessed within himself the elements of character, united to the universal confidence and respect of the fraternity, which ever leads to and is essential to success. * * * A re-election to the responsible position he so ably filled, the spontaneous offering of his brethren, given with an unanimity without precedent in our history, again imposed its labors and duties upon him, from which he shrank not, but in their discharge he wrought on, cementing still stronger the moral edifice he had rebuilt, till summoned to a higher duty and a wider sphere of action to which his imperiled country and inborn patriotism called him."

Edward A. Guilbert

EDWARD AUGUSTUS GUILBERT

Grand Master of Masons in Iowa (1863-1865)

Born June 12, 1826, at Watertown, N. Y.
Died March 4, 1900, at Dubuque, Iowa

To the Annals of the Grand Lodge of Iowa for 1882 there was appended a delightfully written sketch the subject of which was the then unfinished life and services of Grand Master Guilbert. Yet to the loving words then written we can add but little. The last years of what had been an exceptionally busy life were spent in retirement. Shrinking in large measure from his old associates, Brother Guilbert lacked at last the brotherly sympathy which his earlier labors had deserved. Yet whatever his errors they were the faults which come with a strong and aggressive nature. He was no coward to deal a blow and then cry mercy to avoid returning stroke. The world owes much to these men of force and unconquerable pride. With the right they push reform by force of personality; when wrong they bear reproach without complaint. Any analysis of character would lead the writer of these sketches far beyond his bounds of space. Yet to attempt some inquiry as to ruling characteristics would be an interesting and not unprofitable study. Grand Master Lambert, in his annual address of 1900, noting Brother Guilbert's death, thus sums his character:

"In the prime of his life, Brother Guilbert was an active, enthusiastic Mason, having at various times filled the offices of Grand Master, Grand High Priest and Grand Commander. In those days he was a strong man, fearless and eloquent in advocacy of any cause he espoused. Force-

ful and decisive in his arguments he was an antagonist worthy the steel of any man, and one who neither gave nor asked for quarter in debate."

With such traits, with a trained mind, well grounded in Masonic law and procedure, and with an expert knowledge of the ritual, he early became and for many years continued to be a power in the councils of the Grand Lodge. The record of his achievements, as it appears through many volumes of proceedings, has much to instruct and more to emulate. Of his writings, the reports on correspondence and other documents evidence Masonic learning, a logical turn of mind and a pleasure taken in forensic strife.

Though lacking a collegiate education, apart from his professional course, the foundation of academic learning was well laid and built upon by intelligent and self-directed effort. His natural abilities were sufficient to overcome the deficiencies of education and other disadvantages of his situation. In 1837, his father's family removed to Chicago, and here he was further enabled to pursue congenial studies. His facility of written expression became early apparent and was given early and constant practice. In 1843, Brother Guilbert began his professional studies, and on the completion of a four years' course he graduated from Rush Medical College and took up the practice of medicine. In the early 50's while still a resident of Illinois he found reason to change his views on medicine and adopted the system of homeopathy.

In the spring of 1856 he removed from Elgin, Illinois, to Dubuque, Iowa, where he made his home continuously until his death. His professional field broadened with the change and with experience. From 1856 to 1866 he served as professor and lecturer in various medical colleges and was one of the founders of the St. Louis Homeopathic Medical college. He was also founder of the Hahnemann Medical association of Iowa, was twice its president and for five years its secretary. In this capacity he edited with

ability the annual volumes issued by the association. He was for many years a constant and authoritative exponent of his school in the medical press. He established and for one year edited *The Northwestern Annalist*, devoted to the interests of homeopathy. At the outbreak of the war Brother Guilbert received appointment as surgeon of the board of enrollment for the Third Congressional district of Iowa. This arduous and responsible position he filled for three years, finally resigning to enter the army as captain of Company A, Forty-sixth Iowa Infantry. He served in the field until the close of the war. Returning to his home at Dubuque we find him as organizer and state president of the Union League of America. As might be expected with a man of such large activities and restless energy Brother Guilbert took interest and part in public affairs. He presided over the first Liberal Republican convention in Iowa, held in 1872, and was then nominated for secretary of state. He was a candidate for Congress on the anti-monopoly ticket in 1874, but suffered defeat in convention by a fractional vote. Brother Guilbert himself laid considerable stress upon and took great pride in the fact that he was largely instrumental in placing a homeopathic department in the State University, after a five years' campaign.

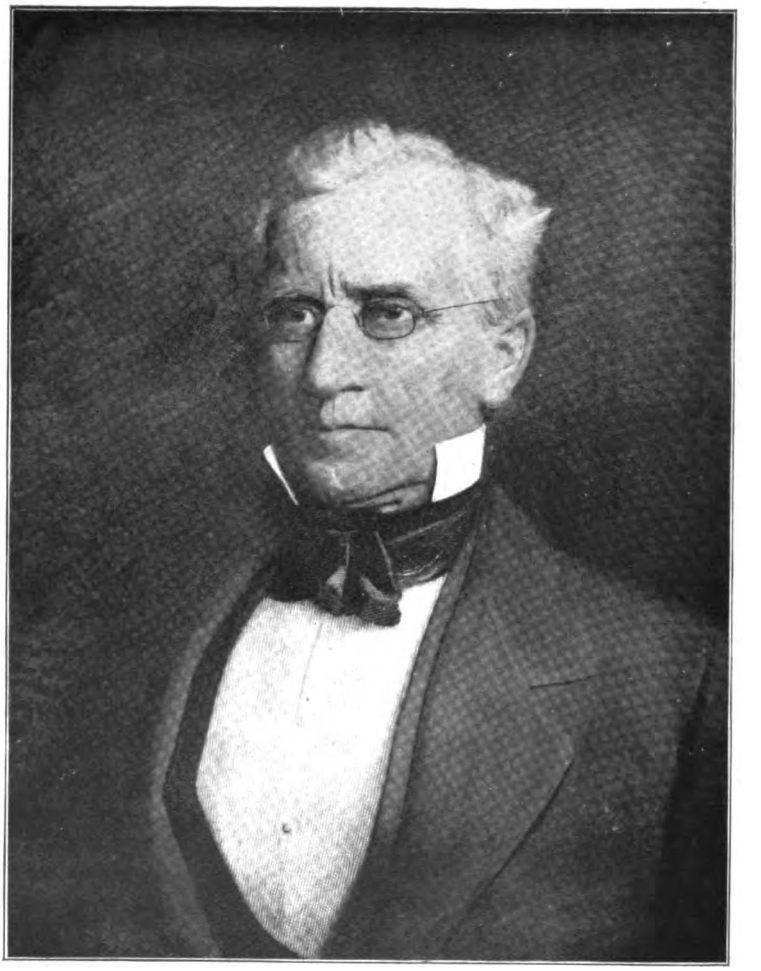
Brother Guilbert came by his love for Masonry as an inheritance from his father. His first recollection went back to the period of senseless anti-Masonic excitement. At that period the elder Guilbert, evidently possessing the same strong nature which characterized his son, was one of the few who refused to abandon the fraternity or conceal his membership therein. For this he endured reproach and suffered persecution. The son, thus nurtured, in early manhood, sought admission and received the Master Mason's degree June 23, 1851. He afterwards became a member of the lodge at Elgin, Illinois, and served two years as its Master. In the Grand Lodge of Illinois, session of 1852,

he was acting Senior Grand Deacon. Removing to Dubuque in 1856, he affiliated with No. 3 and the next year was unanimously elected Master, which office he held for three years. Here it may be stated that during his active Masonic life Brother Guilbert was master of various lodges for sixteen years.

Uniformity of work was needed in Iowa lodges and to this work Brother Guilbert devoted himself for many years. In 1858 he was elected Junior Grand Warden and re-elected in 1859. In this last year he was appointed one of the Custodians by Grand Lodge, the board consisting of himself, with Brother John Scott, since Grand Master, and Brother William B. Langridge as his associates. The work (Webb) was adopted by Grand Lodge in 1860. In 1861 the subject of our sketch was elected Senior Grand Warden, in 1862 was appointed Deputy Grand Master. During the time of his incumbency of this office Grand Master Benton left for active service in the field and the Deputy became acting Grand Master. In 1863 he was elected to the Grand East and was re-elected for the two succeeding years.

As previously stated Brother Guilbert was one of the very few who achieved to the highest honors in Grand Lodge, Chapter and Commandery.

With the story of this life thus epitomized we can close with no better words than those used by Grand Master Lambert of the same brother when his busy hand and brain had been stilled by death: "Let us emulate those traits of his life and character that are worthy of emulation, and cast about the others, if any there be, the broad mantle of Masonic charity."



JOSEPH WILLIAMS
First Secretary of Iowa Lodge No. 2

JOSEPH WILLIAMS

First Secretary of Iowa Lodge, No. 2

In one of the last public addresses made by the late T. S. Parvin, notable for historical and reminiscent value, he said: "It is regrettable that so much of the history of Iowa is confined to the memories of a few men who took part in the events, for when a few more years shall have come, and a few more pioneers shall have passed away, the history of the first ten years of Iowa will have been buried. No history of those early years has been written, and little now remains, save what is treasured in the recollections of men like myself, whose years are almost ended." These few years have passed, the last of the pioneers has departed, and all left of the history of Iowa's first decade are the reminiscent fragments scattered here and there in disconnected articles. Only in a few instances do we catch that real flavor of personal interest so important to our present purpose. All else is dead—the mere dried integuments of historical facts. To bring before readers of this work the men of that past time as they really existed and as they appeared to their contemporaries is an impossible task.

Yet of those of "the four old lodges," whose names are justly honored as being fathers of the Craft in Iowa there is not another whose memory is so well preserved as the subject of our sketch. Of a striking and attractive personality, he drew the attention of his fellows. His rich nature, ebullient with changing moods, gave him distinction among others more controlled in words and actions. Quick in discernment, with a subtle yet quaint humor, he

was a prominent and long remembered figure among the pioneers. And more, Judge Williams is even yet known as being devout and reverent, conscientious in worldly affairs, rather practical than technically minded in his profession, and tender-hearted as a child. In short, his was of those intense, variable and almost paradoxical natures which is at once the delight and the despair of the biographer.

Joseph Williams was born in Huntingdon, Westmoreland county, Pennsylvania, December 8, 1801. Of his boyhood and youth but little is known.

It is possible, with understanding of the matured man and with opportunity to gauge his legal acquirements, to judge of his qualities as a student. The quick-witted youth is generally impatient of the grind and routine which is a necessity for thorough grounding in the learned professions. The less imaginative and slower-thoughted one plods on, if not with zeal at least with perseverance. These are later the steady-going men upon whom their fellows rely for counsel and hard-headed, technical wisdom. But now and again a youth, whose knowledge of books is a mere smattering, yet combines such intuitive faculties, such retentious and readiness of memory, and such quick understanding of men, as to eclipse the plodders, and even to win and hold important place. This combination of qualities is rare, and the experiment of relying upon superficiality rather than solidity is rare. Joseph Williams was one of the fortunate few. While he made no pretentions to extensive reading, he managed to secure a knowledge of principles, and his quick intelligence and phenomenal memory supplied what else was lacking.

He was fortunate again in securing and holding friends who had ability to aid his career. During the time Williams was reading law a fellow student in the office of his preceptor was Jeremiah S. Black, afterward Secretary of State in the cabinet of President Buchanan and at one

time Chief Justice of Pennsylvania. The youthful regard between these two had ripened into a steady friendship. Young Black speedily pushed himself by natural and acquired qualification, into the political counsels of the state, and later acquired influence in Washington. Williams had taken up the practice of the law, with only moderate success in the small town of Hollidaysburg, Pennsylvania. When the territory of Iowa was in 1838 set apart from that of Wisconsin, the appointment of territorial officers gave Black an opportunity to influence the party powers and the president in favor of his friend. Of the three justices of the supreme court of Iowa named under congressional enactment two were already residents of the territory—Mason of Burlington and Wilson of Dubuque. The third place upon the bench of the new young commonwealth was tendered to Williams and accepted.

T. S. Parvin has this of his first knowledge of Judge Williams: "Upon my arrival at an early date after the creation of the Territory of Iowa, I found that Chief Justice Mason was absent, visiting his native state of New York. Judge Williams had not then arrived, so I betook myself to Dubuque, where I was commissioned by the governor to go to Baltimore [this is an error; Brother Parvin mixed this with a subsequent journey—at this time he only went to Cincinnati] for the purpose of purchasing a territorial library. * * * From Chicago I took a steamer to Cleveland, and then by stage to Columbus. Upon registering my name at the hotel the clerk, observing my place of residence, said to me: 'You should have been here last night—a gentleman stopped here over night on his way to Iowa, bound for Burlington.' I looked at the register and saw recorded, as he always wrote it, J. Williams, upon which the clerk said, 'they called him Joe,' and so they did, and so they had before, and continued to do so for many years. 'He was,' said the clerk, 'the most jovial fellow and the best company ever in the

house.' * * * Having consummated the purpose of my visit east, and returned to my home in Iowa, I was anxious to meet the gentleman of whom I had for the first time heard in Columbus. The evening of my arrival I met him in the governor's parlor (for I was at that time an inmate of the same house and shared the governor's room) and then and there began a personal acquaintance which continued to the period of Judge Williams' death."

Brother Parvin was eminently fitted to pass judgment upon the actions and character of this early jurist. For many years he was closely associated with him in social and fraternal relations. As a young lawyer he rode circuit with the judge, and many an incident of these journeys is related in the journals Mr. Parvin has left.

The following paragraph therefore, as a summing up of his knowledge of Judge Williams is valuable and interesting:

"He would sit, as he has often told me, for hours in a court room listening to the arguments of counsel, and to the opinions of the judge, carefully noting what he heard and saw, and at the close of the day's labors he had more of the mysteries of the law than an ordinary student could have done from long study in an office."

Another contemporary is quoted by Mr. Parvin to the following effect: "He was distinguished above all others in the early territorial days for his humor, his wit and for his musical talent, which in spite of himself and the dignity of his office, led him to mingle in all crowds as a 'hail fellow,' yet we must not judge from this part of his history that he was dissipated, or that he encouraged dissipation in others. Far from it; for during my long acquaintaince with him I never saw him intoxicated. He allowed no man to surpass him in the practice and dignity of a gentleman or in his support of those principles of temperance and morality, which are the ground-work of a well-ordered society. He was not a profound lawyer, but

he had the quickness and sagacity to see the right of every question, as well as the courage and manhood to seize upon it, and to declare his convictions irrespective of parties and favorites. It was these qualities that made him a most popular judge, for during his judicial career, which was coeval with the territorial period, he was the most popular of the three judges upon the Supreme Bench. His memory calls up the universal popularity with which he was regarded by those who knew him as a man and judge, as well as those whose knowledge consists only of the stories that have been told of him by his old-time associates."

The judicial duties of the Supreme Court of Iowa, and of the Circuits to which the three judges were assigned were not so onerous and engrossing as to preclude other activities. The pioneer communities were ambitious and sought to branch out in all directions. Men competent to direct these budding energies and enterprises were few, and each had of necessity to play many parts. Our subject seemingly entered with enthusiasm into the plans of his fellow citizens of Bloomington. Here was he located, as most convenient to his district. In December, 1838, the territorial legislature granted to Joseph Williams and Chas. A. Warfield authority to operate and maintain a ferry across the Mississippi at Bloomington, and for one mile above and below the town. It was provided that horse or steam power should be used, and that individual property rights at points where landing might be established should not be disturbed or violated. In securing this concession, however, the ambitions of the projecters evidently outran their abilities. The ferry was not established and the privilege lapsed.

In the same year the genial jurist joined with the handful of Christians who had established the Methodist church in Bloomington, and proved a strong support in the days of feeble fortune. He is named as one of the stewards in the roster of 1840, and was of the board of trustees in

1845. He was also one of the organizers of the temperance society formed in his home village. Brother Parvin's journal gives account of the first meeting held for such purpose, recording the fact that Judge Williams and Governor Lucas were the speakers who urged organization.

During the summer of 1839 Judge Williams purchased a farm a few miles west of Muscatine, and deserved the gratitude of the settlers by putting up and operating a horse-power mill. "We recollect," said Mr. J. P. Walton in a speech before the Muscatine Old Settlers' association in 1880, "taking a bushel of corn on the back of an Indian pony and going eight miles to this mill. We paid twelve and one half cents for the privilege of grinding. Our pony was small, and the mill ran quite hard and ground slow, so that it took all day to go to the mill, do the grinding and get back. We had to furnish the corn and the power, pay twelve and one half cents toll, and then do our own grinding."

In May, 1839, the first corporation election was held in Bloomington, and as a result Joseph Williams received thirty-eight of a total of forty votes for the president of the village board. He was also first named in the list of incorporators of the Bloomington and Cedar River Canal Company. It is of record that the Judge was really enthusiastic over the project. It was proposed to tap the Cedar river at or near Moscow and to lead a considerable volume of water by canal to the Mississippi at Bloomington. The descent would give great power, and it was argued that this would attract manufacturers and make the last-named town the greatest town in Iowa. But the scheme required more money than was at command of the settlers, and though even yet revived from time to time, shows now as then but little prospect of realization.

The three Supreme Court Justices, Mason, Wilson and Williams, served through the entire territorial period from 1838 to 1846. During these years there were brought be-

fore the highest tribunal many issues of importance, and decisions were given and precedents established which had marked influence upon the after current of events. In the case of a fugitive slave, brought on habeas corpus proceedings, the territorial court held that "where a slave with his master's consent becomes a resident of a free state or territory, he could not thereafter be regarded as a fugitive slave, nor could the master under such circumstances exercise any rights of ownership over him. When the master applies to our tribunals for the purpose of controlling as property that which our laws have declared not to be property, it is incumbent upon them to refuse their co-operation."

This clear-toned enunciation of the doctrine of free men upon free soil fixed the place of Iowa through the succeeding years of agitation and struggle. "When it is remembered," says Benjamin F. Gue, "that the three judges (all democrats) thus early enunciated the doctrine of humanity and equity, that slavery was local and freedom a natural right, the liberty-loving people of Iowa will forever honor these pioneer judges who, in their sturdy manhood and love of justice, immortalized their names in an opinion in direct conflict with the infamous later decision of the national tribunal in the case of Dred Scott."

The appointment of Supreme Court Justices in 1838 was for a term of four years. John Tyler had succeeded President Van Buren when this period had expired. The appointees were Democrats, while the national administration was Whig. It was naturally expected that the "spoils system" would prevail, and that officials from the dominant party would be chosen to replace these men. Certain interested politicians in Bloomington had prepared a statement, purporting to voice the sentiment of the district, asking the removal of Williams. This was sent to Washington, and there came to the knowledge of Gen. Dodge,

who was friendly to the judge. He secured a copy and returned it to the supporters of Williams in Iowa. These resented the secret work thus revealed and found no difficulty in securing a numerously signed counter petition. As it happened, of the three judges Williams was the only one to whom the position was important. Both Mason and Wilson had other resources, and were not anxious for reappointment. To Williams his place on the bench was a congenial occupation, to which he was accustomed, and was his sole means of livelihood. He therefore thought his chances might be improved by a personal visit to Washington, and armed with the enthusiastic endorsement of his friends started on his long journey east. "In these days," says one who has written variously of the episode, "he had to travel by steamer to St. Louis, up the Ohio to Maysville (which was then the terminus of the great 'National Pike' commencing at Cumberland, Maryland). Taking the stage at Maysville he found himself seated in front of a lady, pretty, brilliant and entertaining. The judge was, both by nature and practice, a ladies' man and sought to ingratiate himself into her favor by making himself as agreeable as possible, which was no difficult task, for he was a gentleman of Chesterfieldian manners. He communicated to the lady his name, his rank, and the purpose of his journey eastward; but, strange to say, for the judge was not a bashful man, he did not learn the lady's name nor anything of her social position. Reaching Baltimore the travelers separated. Williams stopped in that city for a few days to visit friends and then completed his journey to Washington. There having freshened himself from the effects of travel he called upon President Tyler. Upon his name being announced he was received, much to his surprise, with unusual courtesy and kindness of manner. The President entered into familiar conversation with him as though he had been a life-long friend. Many questions were asked of Iowa, of the judge's asso-

ciates in office and of other public men in the territory, until the office-seeker almost forgot the purpose for which he had come. Rallying, however, he ventured to suggest the matter of his reappointment. 'Oh!' said the President, 'that matter is all fixed to your satisfaction, Judge,' and immediately commenced to talk upon other subjects. After a little, Williams renewed his attack, when the President said, 'Your appointment has been made and the secretary will furnish you with your commission when you are ready to return home.' 'But,' ventured the Judge, 'I could not think of going back with a reappointment for myself, and with my associates left out in the cold.' 'That matter you will also find arranged satisfactorily,' replied the President; 'I have reappointed all three of you. And by the way, Judge,' added the chief executive, 'there is a lady in the adjoining room who I know would be greatly pleased to meet you, and would request that you join me in a call upon her.' The Judge had the courage to say it would afford him much pleasure to meet the lady, though he had no idea who she was. Accompanying the President into another room a lady beautiful in appearance, graceful in manner, and with an earnestness quite unusual among strangers, rushed to the judge, seized him by the hand and cordially greeted him. "Judge Williams, this is Mrs. Tyler, my wife,' said the amused President to the astonished Judge, and, lo! it was the woman with whom the latter had traveled for three days and as many nights over the mountains, and through the valleys from the Ohio to the Potomac. 'I hope, Judge,' said the lady, 'that you have found everything to your satisfaction. I spoke to the President when I returned home, and told him of your kindness, and asked him to reappoint you and your associates.' Whereupon the three joined in familiar conversation as though they had known each other for years."

In December, 1846, Iowa was admitted as a state into the Union, and the terms for all territorial officials ceased

with the appointive powers of the general government. Upon adjournment of the first state legislature the governor (Ansel Briggs) appointed Joseph Williams as Chief Justice of Iowa to succeed Judge Charles Mason. In 1848 he was succeeded by Seranus C. Hastings, but the next year he again gained a seat on the Supreme Bench, and retained the same until 1855.

We have a glimpse of Judge Williams in another role in 1846, when a St. Louis paper thus described him: "Judge Joseph Williams of Iowa, distinguished for his great versatility of talent, paraded with the (Texas) volunteers of Burlington, Iowa, and marched at their head, playing the fife. The Judge is a perfect specimen of a happy man. He is a devout member of the Methodist church, and attends scrupulously to his religious duties. He is, also, one of the best temperance lecturers we ever heard; is judge of the Second district of Iowa; Associate Justice of the Supreme Court; a fine poet; a superior musician; fifer for the Texas volunteers; the tallest kind of a companion we ever met at the social board—and he tells the best story of any humorist of the day."

With his qualities of head and heart Judge Williams had acquired a fame which was almost national. In 1857 he received appointment from President Buchanan as one of the district judges for the territory of Kansas, and was soon as much at home among the people, and as much of a favorite with the bar as in Iowa. In this new location he made some fortunate land purchases in the vicinity of Fort Scott. This property soon increased in value and the investment, wisely held, fortified the owner's later years against the results of earlier improvidences.

So successful had been the judicial career of our subject in Kansas that President Lincoln requisitioned his legal services during the war of the rebellion. In 1863 the Union general in command at Memphis, Tennessee, urged the establishment of a court in that city, operations of the

war having disrupted all the regular civil functions. Judge Williams was offered and accepted the position of judge and served in that capacity until the close of the war. It was an arduous position, and difficult because of the peculiar conditions. Yet it is of record that the strong sense of justice, the constant exercise of common sense and the kindliness of temper which always characterized the man, won from even those who were enemies for the time respect and regard.

At the close of the war Judge Williams returned to Iowa and for a few years resided at the old home near Muscatine. In February, 1870, he left for Fort Scott, Kansas, to look after matters connected with his property interests at that place. Within a short time of his arrival he was taken ill. His sickness developed into pneumonia, and his death occurred March 31, 1870.

Joseph Williams was married at Hollidaysburg, Pa., in 1827, to Miss Mary Rogers Meason. His family followed him to Iowa in 1839, and made their home at Muscatine until the departure of the judge for Kansas. Husband and wife are buried side by side in the cemetery at Muscatine, the latter passing away on September 10, 1870.

The Masonic life of our brother dates from January 13, 1823, at which time he joined Lodge No. 64, at Greensburg, Pa. He was passed February 10th, and raised on March 10th of the same year. Grand Secretary Sinn of Pennsylvania, in answer to our further inquiries, has found that Bro. Williams was admitted to Lodge No. 84, at Somerset, Pennsylvania, in April, 1826, and withdrew therefrom in July, 1827. It is presumed that after that time he affiliated with the lodge at Hollidaysburg and continued therein until he left for Iowa. Upon the organization of No. 2, at Bloomington, he was one of the original petitioners, and at the first meeting was elected Secretary. At this time it is recorded that he assumed the East and installed Ansel Humphreys as Worshipful Master. Other

duties were imperative, however, and soon necessitated his resigning the position, in which he was succeeded by T. S. Parvin. It does not appear, from an examination of the original records, that even while holding the office Bro. Williams was a regular attendant. The names of secretaries pro tem are often appended to the minutes, as might be expected when the incumbent was called here and there upon his circuit. While in all things really Masonic he was careful and consistent, yet in minor matters he was somewhat careless. Thus we find him suspended for non-payment of dues November 6, 1843, but was restored the next month. At the first session of the Grand Lodge of Iowa, or rather just before its complete organization, Bro. Williams delivered an oration. The record thus reads:

"Under the direction of Brother H. T. Hugins, of Burlington, Grand Marshal pro tem, the grand officers-elect and brothers marched in procession to the Methodist Protestant church, where an oration was delivered by Hon. Brother Joseph Williams, and the officers-elect of the Grand Lodge of Iowa installed, and the Grand Lodge constituted in due and ancient form; when the procession returned to the hall of Iowa City lodge, and the Grand Lodge of Missouri was closed in due and ancient form."

Beyond this single oration, the text of which is not given, it does not appear that Bro. Williams took any part in the doings of Grand Lodge, but in the local body he was for many years an active member.

It will not be out of place here, as showing the versatility of the man and the depth of his sentiments to append here from an article entitled "Judge Williams as a Poet," which appeared in the Iowa Historical Record for April, 1896, and which was contributed by the late T. S. Parvin:

"I think I have stated elsewhere that Judge Williams was a poet of no mean order. I have just come across two of his effusions in this line, one humorous and the other sad, for he was a man equal to every emergency in life.

On one occasion when visiting his old home in Pennsylvania, he called at the law office of his old friend and fellow-student, Jerry Black. Not finding him in he left his card as follows:

'Oh, Jerry, Jerry, I've found you at last,
And memory goes back to the scenes of the past,
As I think of old Somerset's mountains of snow,
When you were but Jerry, and I was but Joe.'

"The other is a poem written by the Judge to a friend, my uncle, John A. Parvin, upon the death of his daughter. Judge Williams was the first superintendent of the Sunday school. My uncle was his assistant, and later succeeded him. I was librarian to both. (Only two of the stanzas are given, though the whole poem is beautiful):

'I would not stay one starting tear,
One heaving sigh suppress—
E'en sympathy, though sacred, dear,
Thy grief would not make less;
For sure, if e'er a parent heart
Might wail at Mercy's shrine,
And feel grief's inmost fountain start,
That stricken heart is thine—

'But there's a light of love—a charm,
To cheer us here, when given,
That will the monster Death disarm,
And lift the soul to heaven—
This is the Light by which we see
Through nature's thickest gloom,
And trusting in Divinity,
Look far beyond the tomb.' "

Certainly the record of such a man—genial, somewhat careless, almost boyish at times, yet sparkling and pure to its very depths, deserves large place in the history of Iowa, and in the memory of the Masonic fraternity. In both his personality has and will have abiding influence.

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